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THIS PRESIDENT WORKS — The peripatetic president of the American Jewish Joint Distribution Committee, Sylvia Hassenfeld, makes sure that her organization is doing its job, whether in Israel or in India. The photo above shows her at the Tel Aviv site where Soviet newcomers, with aid from the JDC, are rebuilding apartments destroyed by Iraqi Scud missiles. The one below has her at Bombay, where she greets students at the ORT school on the anniversary of 30 years of cooperation between that school and the JDC. In Israel one of the many JDC operations is the Thousand Families Association, a self-help body for Soviet olim that receives professional guidance and financial assistance from it.



Tide seems turning; Israel is pressured

WASHINGTON — As passing days seem to indicate that Israel will be pushed into paying a price instead of reaping a reward for her abstinence from the Gulf War, concern for that development was increasing.

There has been no retreat from the exchange of land for peace policy evinced by President Bush, and the indications from Saudi Arabia in refusing to permit a U.S. senator who is Jewish from using his passport for a visit, plus Kuwait's refusal to allow Jewish firms to participate in its rebuilding tell their own story.

Meanwhile the U.S. and Israel are on a collision course as Israel is determined to expel PLO leaders from the territories and the U.S. is equally determined that this has a deleterious effect on reconciliation.

Israel got some support for its position on the territories in an op-ed page article by Eugene V. Rostow in which he wrote that "Israel has a stronger claim to the West Bank than any other nation or would-be nation because, under the League of Nations mandate Israel has the same legal right to settle the West Bank, Gaza Strip and East Jerusalem that it has to settle Haifa or West Jerusalem. While this proposition is not seriously disputed, the U.S. has sought to block or limit such settlements on the ground that they would discourage the peace process, a dubious proposition, since only Egypt has made peace with Israel since 1967."

Newest plan: U.S., Soviets are to host peace meeting

WASHINGTON — What seems to be developing here on the problem of peace between Israel and the Arab nations is regional peace talks with the U.S. and the Soviet Union as hosts that would lead to direct negotiations between Israel and its Arab neighbors.

The blessings of the U.S. and the Soviet Union would bring together then Israel, Palestinian representatives, Egypt, Jordan and ideally, Syria and the six Arab gulf states — Saudi Arabia, Kuwait, Qatar, Oman, Bahrain and the United Arab Emirates for a ceremonial opening that would be followed by direct talks.

Such a plan is under discussion here but has not been finally decided on.

There is a good possibility that a decision will be made after President Bush returns from his announced tour of the region.

Collision course as Israel expels more Palestinians

JERUSALEM — As the number of Israelis slain by Palestinians from the territories with daggers mount, the question facing Israel is what action to take to protect its citizens.

Two steps are being implemented and have won wide support.

One is the advice of the Police Minister to the public to kill any Palestinian seen brandishing a knife with intent of killing Jews. Up until now Israelis, police and citizens, sought to disarm such assailants.

The second step is the expelling of those Palestinian leaders who are advocating the terrorism. This places Israel in direct contention with the U.S. which has criticized Israel every time there has been an expulsion of an intifada leader, usually suspected as following PLO instructions.

"The leaders, inciters, bank-rollers and suppliers of
Continued on page NAT 2

13 caring people are Chevra Kadisha

Thirteen selfless people in our community make up the Chevra Kadisha, the group that helps funeral director Max Nelson with the final rites for our dead.

These volunteers wash and beshroud the body, with the appropriate ritual and prayers.

Nelson wishes there were more than 13, because it takes at least three people each time, coming to Aaron-Ruben-Nelson Meridian Hills Mortuary to spend an hour or so in their duties either before they go to work or after their workday. He has six men and seven women listed as the Chevra Kadisha.

Even though the number is little changed from in the past, there is always a need for more volunteers, Nelson said.

Most of the volunteers are retired, but one is a lawyer and another an engineer, he said.

It is not unusual for a community our size to need more volunteers, Nelson said. The same probably is true in Columbus, Louisville, perhaps Denver.

People are compensated nominally for the task, but they do it for a mitzvah, generally contributing the small

remuneration back to their congregations, he said.

"It's a noble gesture on their part. It obviously is ap-

preciated very much by us and by the community," Nelson said.

For Yom HaShoah

'Wannsee Conference' film to be shown here

In memory of the victims of the Holocaust, the religious and cultural affairs committee of Congregation B'nai Torah has arranged to show at 8:45 p.m. Saturday, April 13, in its auditorium, the film "The Wannsee Conference."

There is no admission charge.

The film is a reconstruction of the infamous meeting of 14 top representatives of the Nazi Party, SS, the Justice Ministry, and German industry on Jan. 20, 1942, in the plush Berlin suburb of Wannsee. The participants decided on the ways and means, technology and logistics of carrying out the "Final Solution." The meeting went smoothly.

Reinhard Heydrich, chief of the Nazi security police, expected some

resistance to the plan. There was none.

The film was painstakingly constructed from the actual secretarial minutes of the meeting, and its running time of 1 hour, 25 minutes matches the actual length of the meeting. Nazi coldheartedness and efficiency are clearly brought out in this film. The film has a mesmerizing and chilling effect.

Peter Weisz will introduce the film. The showing of "The Wannsee Conference" is underwritten by a grant from the Albert and Alice Fischel Foundation for the Advancement of Holocaust Studies and Awareness Inc., and is part of B'nai Torah's observance of Yom HaShoah, Holocaust Remembrance Day.



Sen. Dan Coats, Rabbis Daniel Kaye & Abraham Grossbaum

Rabbis lobby Congress, honor Rebbe's birthday

WASHINGTON — Indiana Rabbis Abraham Grossbaum and Daniel Kaye were among the rabbis who attended a Capitol Hill ceremony recently to honor Rabbi Menachim Schneerson, the Lubavitcher Rebbe, on his 89th birthday.

Grossbaum is regional director of Lubavitch of Indiana. Kaye directs the Chabad House Jewish Student Center in Bloomington,

Ind.

Sen. Dan Coats, R-Ind., and Rep. Dan Burton, R-Ind., were among those who addressed participants at the ceremony.

Probably the largest applause was gathered by Sen. Bob Packwood, R-Ore., who called for enactment of a tuition tax credit for parents whose children attend parochial schools.

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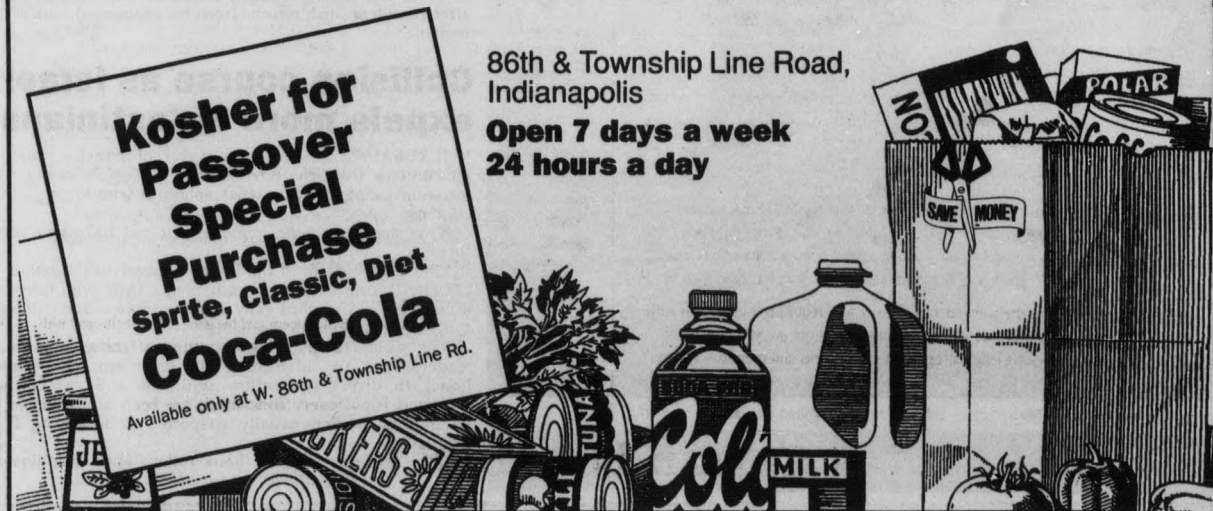
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The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, שליט"א has issued a pre-Passover message to world Jewry, regarding the wonders of the Gulf war and its meaning.

ב"ה



Following is the complete text of the free English translation.

By the Grace of G-d
Within three days of Shabbos-Kodesh
25th of Adar on the eve of the
third day of the week, doubly good,
Sedra: Vayikro el Moshe, 5751.
Brooklyn, N.Y.

To the Sons and Daughters of Our
People Israel, everywhere,

G-d bless you all!

Greeting and Blessing:

Coming from the days of Purim — days of miracles that HaShem wrought "in those days at this season," and approaching the Festival of Pesach, when we celebrate the "Festival of Our Freedom," thanking HaShem for the miracles and wonders which He wrought in connection with Yetzias Mitzraim (our liberation from Egypt) —

It is now highly opportune to give full attention to the miracles and wonders which came to pass just recently around Purim time.

These were *revealed miracles*, obvious miracles, not only for Jews but also for all nations, "seen in all the corners of the earth"; everyone saw the great miracles that unfolded at this time.

The miracles of "those day" — in the days of Mordechai and Esther — were, as is well known, concealed in the natural order of events: from the *beginning* of Achashverosh's reign, to the *third* year of his reign, to the *seventh* year of his reign, to the month of Nissan in the *twelfth* year of his reign and Esther's banquets for Achashverosh and Haman — all seemingly natural happenings *per se*. It is only after profound study of those events and perceiving them as *one* continuous and connected sequence that one is able to recognize the guiding *Hand of HaShem*. This is one of the reasons why there is no explicit mention of G-d's Name in the entire Book of Esther (one of the 24 holy books of T'NaCh) — because the Miracle of Purim occurred in a manner of "concealment of (HaShem's) Countenance," as alluded to (according to one interpretation) in the verse, "And I will hide My face on that day," namely, that it refers to the Miracle of Purim — a miracle that was "clothed" and concealed in a natural "garb."

By contrast, the events during the months leading to (and up to the middle of) the month of Adar unfolded a clearly extraordinary miracle for the benefit of Jews as well as for the benefit of the entire world; a conspicuous miracle before the eyes of all the nations.

In view of the existing international conditions it seemed inevitable that not only would there be a declaration of war, etc., but that the war would engulf many nations and set off a new world-war, G-d forbid — yet, in a most extraordinary turn of events, not only was a world-war prevented, but the war that had begun was quickly over!

While all signs pointed to the outbreak of a massive war, requiring a huge army with massive weaponry of the most advanced technology, and after everything was duly assembled and in place for a long war expected to last weeks and months — victory came in a matter of days!

The victory was so wondrous that not only was much bloodshed (as had been feared)

avoided, but the enemy was forced to relinquish without further ado its booty and to free captives and hostages including some that had been held from before.

— Our Torah teaches and directs us to guard against speaking in terms of predicting evil. We pray that henceforth there will be only good tidings, in the kind of good that is revealed and obvious. —

Indeed, those who are "insiders" — who know many details that do not reach the media — appreciate more deeply the marvels of the miracles and wonders in this our time and in these our days.

In the course of the current year (5751) — which Jews have (by way of acronym) designated and assigned: *ל' שנה טובה* (It shall surely be a year of revealed wonders); as also during the latter part of the preceding year (5750) — which was likewise designated *ל' שנה טובה* ("It shall surely be a year of miracles"), we frequently emphasized the timeliness of our Sages' prediction (in *Yalkut Shimoni* on Isaiah, # 499) concerning wars that would break out in the specified region of the world, which will signal the near arrival of the true and complete Geulo through Moshiach Tzidkeinu.

In light of the aforementioned events and miracles, one should become even more strongly aware that this is the time of urgent preparedness for the fulfillment of the prophecy "and the kingdom shall be HaShem's," when all nations will recognize that "this mansion (the world) has a Master" — a recognition that will lead "all of them to call upon the Name of HaShem, to worship Him with one consent."

Especially that, as mentioned, we are now approaching the month of Nissan (from the Hebrew word *nes*, a miracle). Moreover, as our Sages point out, the name of the month (by its two letters *nun*, making it also readable forward and backward) indicates a "multiple of miracles" and "miracles within miracles". Thus it is certain that HaShem will show even greater miracles than heretofore.

And particularly when Jews also increase their own efforts to elevate their daily Jewish conduct to the level of the supra-natural, with everyone, man and woman, elevated above their natural tendencies and habits, in the area of Torah study and doing Mitzvos with *Hiddur* (excellence) in a manner of multiple miracles, striving ever higher and still higher.

Apropos of the above, we have an instruction right in the beginning of this week's Sedra (from the word *seder*, order): "If any person of you bring an offering to HaShem," as interpreted and taught by the Alter Rebbe: "If you bring an offering to HaShem," let the offering be of you, of yourself, by breaking out of one's habits and constraints, in order to dedicate oneself *totally* to HaShem.

Thus, the "supra-natural" behavior of every Jew in a manner of "revealed wonders" — open and manifest to all around, will hasten the fulfillment of the prophecy: "As in the days of your liberation from Mitzraim will I show you wonders," and HaShem will now fulfill His promise: "I have found David My servant, with My holy oil have I anointed him," followed immediately forthwith by the true and complete Geulo through Moshiach Tzidkeinu.

With esteem and blessing of Hatzlocho and with blessing for a kosher and joyous Pesach,

/Signed: Menachem Schneerson/

CHABAD LUBAVITCH

I HEARD IT ON TUESDAY

For Chernobyl's children, Vika touches hearts

By GISELA WEISZ

Tel.: (317) 255-5019

Fax: (317) 255-1660

IN THE BENEVOLENT LIMELIGHT: There are some familiar names in the March 4



issue of People Weekly, page 36. One is Olga Korbut, the Russian gold medal Olympic gymnast, who is working on behalf of the children injured at the Chernobyl nuclear meltdown. The other is our own Vika Farahan, who established the charity fund men-

tioned in the magazine.

I quote from People Weekly: "Korbut recently visited the U.S. on behalf of the Emergency Help for Children Foundation, a child-oriented relief organization set up by Victoria Farahan, a 27-year-old Soviet emigre" who teaches Russian at Indiana University. With Farahan interpreting, Korbut spoke to correspondent Bill Shaw..."

According to Farahan, as a response to that article, the foundation has received to date about \$22,000. Donations ranged from \$2 from school children to larger amounts. The largest sum came from entertainer Bette Midler: \$10,000!

INFORM YOURSELF:

Paula Parker-Sawyers, deputy mayor of Indianapolis, will speak at Beth-El Zedeck sisterhood meeting, at 7:30 p.m. May 13.

ATTENTION FUTURE MADONNAS AND KEVIN COSTNERS: Are you a young, talented person? There is going to be a talent Competition at the Best Western Waterfront Plaza Hotel, 2930 Waterfront Parkway West Drive, Indianapolis Tel.: (317) 299-8400. Dance, Variety and Voice are the three categories. Age groups are 4-7-8-12 and 13-over. Duets and groups are also extended an invitation. Winners will vie for the national title in October in Indianapolis. Talent tapes will be sent to MGM Studio's Orlando, Fla., theme park, Opryland U.S.A., at Nashville, Tenn. and King's Island, at Cincinnati.

SARA'S DAUGHTER: This is the fourth annual gala! Estelle Nelson will be honored on Sept. 29, 1991, by ORT. My readers should obtain invitations to this memorable evening. Estelle, who is most active in Jewish causes is also a leader in the general community. She is a charter member of both the Family Support Center Auxiliary and Methodist Hospital Task Force. Estelle has been an active member of The Children's Museum Guild since 1980. The organization of ORT will honor this outstanding woman this year.

TEACH PEACH: Congratulations to Elliott Segal, who was selected "Teacher of the Week" at Broad Ripple High School. Elliott teaches U.S. history and government. His name was on the marquee on Broad Ripple Avenue, he was on television with Diane Willis, chosen from the entire Channel 6 viewing area. The award — \$1,000 — was given by the DeFinn Foundation to be used at his discretion. Segal used it all to benefit his students. He bought video and slide equipment, donating it to the school.

ROMANTIC: Rena and Larry Entinger have returned from their vacation on the Island of St. Martin.

HERE: For the Passover

holiday Audrey and David Cohen's children and grandchildren, Carol, Barry, Stacey, Alison and Joshua Cohen, were in Indianapolis from Buffalo Grove, Ill.

NEW GIRL: Meredith Cohen was born on March 21. Her parents are Lindsay and Alan Cohen. Grandparents are Recky and Jack Cohen of Indianapolis, and Jan and Burt Brown of Richmond, Va. The other two children in the family are Allison, 8, and Julie, 5. Congratulations!

VISITING: For Passover Marcia and Jonathan Fisch with children Steve and Allison, visited Marcia's parents, Judy and Harvey Goldman, in Holmdel, N.J., following the

holiday they will spend time in New York.

SOUTHERN LUNCH: Ida Bluestein and Molly Roth, former Indianapolitans, gave a beautiful luncheon on Wednesday, Feb. 13 at Emerald Hills Country Club, in Hollywood, Fla. Many Indianapolis Snowbirds, Snowflakes and travelers attended. (Explanation: "Snowbird" is a Northern resident, who spends the winter in Florida. People, who spend a merely a few weeks in the Sunshine State during winter, are called "Snowflakes.") Vicky and Joe Goldstein brought greetings to everyone in the Hoosier capital from Arlene and Irv Edelstein, who settled in West Palm Beach, Fla., last year.

David Bate to be bar mitzvah

David Allen Bate will become a bar mitzvah in services Saturday, April 13 at Congregation Beth El-Zedeck.

David is the son of Nancy and Gene Bate of Carmel. He is a student at Sycamore School and has studied at the Bureau of Jewish Education.

He plays the French horn in the school band and enjoys tennis and basketball.

Among those attending the services will be grandparents Alice and Leonard Berkowitz of Indianapolis and grandfather Jack Bate of Evansville.



David Bate



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NORM WEISMAN

FLASH! Chuckles. One of the spokesmen for the oil company said, "Of course we spilled 600,000 gallons of oil into the Pacific Ocean. It's a



public service. Who wants a squeaky ocean?"... AND... I hear that if Congress ever goes into television, the natural gas companies will foot the bill... AND... "I wasn't drunk, officer, I was only trying to miss the chuckholes in the street..." AND... You have to give credit to both political conventions. They're like a well-run meat market and you do have your choice of baloney.

FLASH! Congrats to Lynn Pinchuck (Lou/Maxine) and Mitchell Samberg (Mr. Charles Samberg of New Jersey) who were married last Saturday at IHC. They will be making their home in New York, where Lynn is associated with an art gallery and Mitch is with an investment-bankers firm. Good luck to the happy newlyweds.

FLASH! After writing a column for over 25 years I wonder if I will be getting a silver ulcer? (tee hee).

FLASH! Last Sunday, at the Center, an interesting special seder took place, sponsored by the Yiddish Club. The entire seder service was done in Yiddish, led by Fay/Jules Dorfman, Mike Blain and Zel Sax. Fifty hearty eaters enjoyed the Passover food and the Yiddish translation of the Hebrew words. Yes, the "Mah Nessh-Ta-Noh Ha-Lai-Loi" was sung in Yiddish.

FLASH! Daffynitions. (Pretty secretary)-A gal who can't add, but who can distract. (Rug)-Sold by the yard and worn out by the foot. (Budget)-Is an orderly way of living beyond your means. (Masseurs)-People who knead people. (Night club)-Where the tables are reserved, but not the guests. (Reminds me that I reserved a table at a night club, but had to stand all night. I forgot to reserve a chair.

FLASH! Two local bowling teams represented the B'nai B'rith bowling league at the Mid-West B'nai B'rith Bowling Convention in Chicago last week. The Style Store team attended (Dr. Harold Aron, Jeff Horwitz, Dr. Irwin Malamet, John Hene and Matt Miller) and the Mishpocha and Friends team (Don Siegel, Moe Silverman, Larry Bergson, Dave Gilman and Mike Silverman). The results won't be known for a week, but I hear that the Style Store score may be close to the top. More later. But best of all, the fellows had a fun-derful weekend.

FLASH! The Broadmoor Golf Course is now open for your pleasure or frustration. Welcome to the new golf pro, Pat O'Brien and the assistant pro, Michael Wood. Both swell guys — and best wishes to them.

FLASH! Jest for laffs. Two Indians were watching distant smoke signals. When they were finished, one Indian commented to the other, "We have to do something about Little Big Horse. His spelling is something awful..." OR... I didn't believe there was a recession, until I saw a Texan buying a Volkswagen on time... OR... A fellow said his wife believed in sharing the wealth. "She shared ours with

Macy's, Gimbels and Saks..." OR... (a cutie)-(teacher) "I hope I didn't see you looking at someone else's paper, Jamie." (Jamie) "I hope so too, teacher..." OR... Ever notice that traffic lights are always green when you are not in a hurry?

FLASH! Norm's philosophy of the week. Every minute you are angry, you lose 60 seconds of happiness.

FLASH! Katie Sagalowsky (Dr. Ronald/Christy) who attends Orchard School, will be heading for France, with 15 other students. She will spend three weeks with a French family. What a terrific opportunity for these youngsters. Have fun Katie, and learn how another culture can be interesting and illuminating.

FLASH! Congrats to our own Irving Borns, who just turned 91 young years. He was honored, with a special blessing, at the Beth-El Zedeck services last Saturday. Happy birthday, Irving.

FLASH! A tee hee. The fellow said he was worried about his doctor. He said, "Doctor, what can you give me for my liver?" (If he had gone to the Mayo Clinic, do you think they would have responded, "A pound of onions.")

FLASH! Welcome back to Al/Nancy Wachter, after a lovely week spent in Acapulco combining business and pleasure.

FLASH! A reminder. The B'nai B'rith #58 will have a sensational speaker on the subject: "Everything you wanted to know about computers." He is fantastic. Can make computer-music also.

The meeting will be at 7 p.m., Tuesday, April 16, at the home of president Henry Leopold, 689 King Dr., 259-1748. You will enjoy.

FLASH! A new deli — "Herbie's Bagel & Deli" just opened at the Greenbriar Shopping Strip (formerly Bresslers) Eat in or take out — a great variety of all deli goodies — a terrific menu, plus a full line of bagels, cheese cakes and pastries. Steven Olshever will be minding the store and his dad, Herb, Marc Brittner, Bob Lehman, and others are in the organization. Wish you lots of luck, guys. Should be a wonderful asset to Indy — especially the knishes. Mmmmmmm.

Federations looking well ahead: Nadler

Federation Executive Vice President Harry Nadler recently met with fellow executive directors of federations in Tucson, AZ to plan for better management.

The group met as the annual Large Intermediate and Intermediate City Executives Institutes.

Nadler represented the Indianapolis community and

FLASH! April birthdays will be celebrated by Allan Atlas, Ira Jaffe, Charles Bassler, Stephen Backer, Al Morris, Shep Cutler, Abe Simpson, Sam Chernin and mom Rose Malofsky and daughter Charlene Pfenniger... FLASH! Enjoying an April anniversary are Harriett/Bud Wolf; Peter/Amy Weisz; Patty/Gary Goodman; Dr. Bill/Harriett Borman; Bernie/Mildred Perry; Ed/Erin Peachin and Jeff/Connie Horwitz (9th).

FLASH! Laura, Sandy and I wish everyone a good Passover Yuntiff. Reminds me of a true-ism. Many people treat their religion like a spare tire. They never use it except in an emergency.

KATHLEEN BATTLE

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'Class Action' has class

By CHARLES EPSTEIN

The 20th Century Fox motion picture "Class Action" is a pleasant surprise. It has two definite plots; and each can stand on its own merit. Com-



bining themes can be disastrous. This time the recipe works. It works beautifully.

Gene Hackman and Mary Elizabeth Mastrantonio, hereafter known as MEM, are father and daughter. Their love for each other not only is seldom displayed, they constantly bicker. They just cannot get along. Their personality conflicts are just too great. Hackman has raised his daughter to become an accomplished lawyer like himself. But her ethics and politics are in complete contradiction to her father's. Thus, not only are there family squabbles, there are also philosophical differences that cannot be compromised. This can make for a whole movie itself.

"Class Action" pits these two fighting personalities against each other in the courtroom. Plaintiff against defendant equals father against daughter. The case involves an automobile manufacturer being sued for negligence. Hackman represents the plaintiff, who claims the car model had design defects that contributed to many crashes. MEM is a member of a distinguished and huge law firm

that represents the auto maker. This is her big chance to prove her ability in the courtroom and receive a huge promotion.

MEM not only desires to win this case but also wants to rub her father's nose in the ashes, proving she is the better lawyer. Thus, conflicts abound in this intriguing film.

As the film progressed I found myself changing sides frequently. It was an eerie feeling. First Hackman is right. Then he is just a big overpowering blowhard. MEM is right. But then her emotions take over and she does some extraordinary things. The events continually sway the audience from one side to another. Credit for this masterful screenplay must go to writers Carolyn Shelby & Christopher Ames and Samantha Shad. The superb direction was by Michael Apted.

Actor Donald Moffat is elegantly menacing as MEM's boss. The firm's reputation is at risk. This case must be won at all costs. Moffat is excellent.

So is Jan Rubes, who plays an important witness, the expert who tested the car part and wrote a report of his findings, a report that somehow disappears. You might remember this wonderful actor as the grandfather in "The Outside Chance of Maximilian Glick."

"Class Action" is a wonderful entertainment. The two plots blend and meld into one glorious story. As a not-so-likeable father who bullies everyone, including his daughter, Hackman gives another outstanding performance. MEM is both tender and

strong as she tries to one-up her father.

"Class Action" will surprise you because it is so well done. Credit must be given to the writers, director and a splendid cast. No matter how much you know about this movie before you see it, you are sure to enjoy viewing it yourself to play family counselor and courtroom judge at the same time.

Jewish Trivia Question: What feisty movie actor was born Jacob Garfinkle?

Answer to last week's question: Leonard Nimoy.

UNVEILING ESTHER FRANKOVITZ

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LAFAYETTE CHIT CHAT

By CYRELLE

Nuptials: Mazal Tov to Bob and Estelle Ringel on the marriage of their son Stuart to Kerri Kofman. Bob was recently promoted to Purdue University vice president for academic affairs from his post as dean of humanities.

Jewish Studies Noon Series: Kristin Kvaalen, who attended the International Jerusalem Prayer Conference in Israel during the recent war, will discuss "Jerusalem at the Beginning of the Gulf War" on Wednesday, April 10, in room 204, Stewart Center. The conference emphasized the many Biblical prophecies relevant to the current situation in the Middle East. Kristen and her family, although not Jewish, are ardent supporters of the State of Israel. Her brother Eric, who has a Ph.D. in math from Purdue, has lived with

his family in Haifa for many years.

Yom HaAtzmaut: On Wednesday, April 16, "Yom HaZikaron" the State of Israel will remember its war dead. In the evening the mood will change drastically and the State will celebrate its 43rd year of independence. Our local Israeli community and Hadassah will join together in an evening of special ceremonies, food, singing and dancing to commemorate both events. The program, which is family oriented, will commence at Temple Israel at 7 p.m. The planning group includes Tali Drori, Marilyn Engel, Gisela Friedlander, Yosef Gilboa, Orit Hetzroni, Herschel Krushen, Heather Moskowitz and Cyrelle Simon.

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JEWISH POST & OPINION

U.S. Jewish builders rebuffed

One of America's important builders who is a top Jewish leader but whose name we cannot reveal provided some insights into why the housing for the Russian immigrants is still not even in the planning stage in Israel. We have wondered in print here why, with so many of the important figures in the industry in America being Jewish, some have not offered their talents and knowhow to Israel, or even why Israel had not importuned them to come to her assistance. What we heard was a revelation, but not to those who are in the least familiar with how Israel does business.

In any event, the full story is that three or four of the big American Jewish builders have come to Israel's side with fully detailed plans and figures for erecting thousands of homes quickly. One is from Chicago, another from Cleveland and two or three others whose record in the industry is beyond challenge. Even Gen. Ariel Sharon put his stamp of approval on the plans. It was Yitzhak Moda'i, the finance minister, who was the stumbling block, and why is as much a mystery to the American builders as to this writer, who has been a critic of the Jewish builders for not offering their expertise to overcome the tragic and critical blunders of Israel in providing housing for the Russian Jews, who are scheduled to begin living in tent cities.

In support of the above, the Detroit Jewish News, part of the Baltimore Jewish Times chain, reports that Harold Berry, Sam Nivy and Paul Zlotoff of that city worked out details with an American partner in Israel in cooperation with American and Israel companies to provide 300 manufactured homes in Israel. "Each time we are ready to go with it, they provide us with a setback," the News quoted the Israeli liaison project director, Edith Rosen, as saying.

Howard Cohen, president of Operation Independence, a diaspora Jewish organization devoted to aiding Israel by bringing in international business knowhow, told members of the Israel Chamber of Commerce of Michigan, that "Israel is the only place where Jews haven't prospered. Israel needs to get to a market system in an orderly way. This means more economic independence and less government intervention." He added: "We are calling for changes in government policy. We are begging for no government plans. We want to tell the government to get out of planning, get into policy and allow diaspora America to work with the Israelis."

Heading Operation Independence internationally is Max Fisher, chairman of the board of governors of The Jewish Agency.

Collision course

Continued from page NAT 1

Palestinian terrorism are known to the Israeli government," The Jerusalem Post editorialized recently. "It must do what the members of the anti-Saddam coalition did not hesitate to do when confronted with the threat of terrorism: arrest and expel them. If they are allowed to thrive while the security of Israeli citizens is jeopardized, terrorism will spread and intensify, and the 'days of the knife' will be remembered as a relatively harmless prelude to havoc."

Meanwhile the UN Security Council followed the lead of the U.S. in condemning the expulsion orders by Israel of the suspected terrorist leaders.

EDITOR'S CHAIR

It probably has gone on unnoticed by any observers of new shapes of our national Jewish organizations, but there is a development which needs to be noted.

Since the days of the the important trio in American Jewish life — the American Jewish Committee, the American Jewish Congress and the B'nai B'rith, not to mention the Zionist organizations, their foundation was based on local chapters throughout the American Jewish community. The local chapters carried out the goals of the national organization and were directed from their New York headquarters.

Now that setup has broken down and not much recognition has been given to the change, although it is fairly well accepted that these organizations no longer are involved in making local decisions as the Federations and their fund raising and provision for local needs have prospered.

So what is this new development?

The Wiesenthal Center launched it, demonstrated how it could successfully build membership, and now it is being widely copied. It was only possible because of the advance of the use of direct mail and the availability of mailing lists from various sources.

So the Wiesenthal Center has built membership — it terms them members but in reality they are only contributors — nationally through this method, and now although a little slowly the Anti-Defamation League of B'nai B'rith and most recently the World Jewish Congress have adopted the same approach. It is only a matter of time before the other national and international Jewish organizations follow suit.

It should be noted that these new "members" have no influence on policies, will not be asked to attend conventions at which decisions will be made, and except

Jerusalem to get Desert Storm St.

JERUSALEM — The street that was to be named in honor of Lt. Gen. Schwarzkopf will be called instead, Desert Storm. The street (it may be a square) has yet to be selected, but the choice of the name Schwarzkopf had to be dropped after it was learned that no Jerusalem street could be named after a living person.

Soldier is AWOL over Jewish issue

LONDON — Private Leonard Skversky, 21, of the 1st Armored Division, is in hiding somewhere in Germany because he refused to accompany his comrades to Saudi Arabia when he was informed that he must conceal his religious identity, according to a news account in The Jewish Chronicle here.

The news item stated that a spokesman for a Ger-

man Anti-War Group announced that it was hiding Skversky, an Army musician, somewhere in Germany.

When his unit commander advised him that his army identity card could be changed to conceal his religion, he refused. "He is a practising Jew and he didn't want to hide his identity," the anti-war group spokesman said.

What is lost is the democratic input from the local level.

The report in this issue of the newest approach to converting Jews to Christianity by San Francisco-based Jews for Jesus recalls a major catastrophe for this paper you are now reading.

Pastor Rosen had offered us a full-page ad, which naturally without a second thought we turned down. This was 20 years or so ago.

But we made him a counter offer, which he accepted — if he would print a full page ad from us in his publication, which at that time had a larger circulation than ours, we would print his ad in exchange.

Naturally we advised our readers in advance.

So we published his advertisement and what do you think happened?

This is what happened.

We began to receive letters canceling subscriptions by the bundle each mail, totalling, if our memory hasn't failed us, some few hundreds. We printed every letter of cancellation, and in a few weeks other readers began to write in supporting what had transpired and chiding those who had terminated their subscriptions. Then we began to get letters from those who had canceled — not all of them for sure — changing their minds and asking us to continue sending them our paper.

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Bush can pressure Arabs, Kirkpatrick tells meeting

By SAMUEL ABRAHAMS

AVENTURA, FL. — President Bush has the power to pressure Kuwait, Saudi Arabia and other Arab states to begin the process of recognizing Israel as a nation in the family of the global community, Jeane J. Kirkpatrick told the annual South Florida Friends of Yeshiva University dinner here.

The former U.S. ambassador to the U.N. said that any start in Arab-Israel negotiations must be preceded by Arab abandonment of the world boycott and full diplomatic recognition of Israel's existence and legitimacy.

As for Israel's control of the territories, she said that the two U.N. resolutions, 242 and 333, did not call on Israel to relinquish the occupation and administration of the West Bank and the Gaza Strip.

Dr. Kirkpatrick told her audience that the U.S. and Israel are natural, loyal and devoted partners and allies due to a variety of factors such as their historical adherence to democratic principles and ideals, allegiance to the basic values of western civilization, and the cardinal concepts of learning, science, truth and scholarship for the betterment of humanity.

She was not optimistic about the future of Israel in the violent Middle East.

Persian Gulf states said are changing about Israel

JERUSALEM — A change among the Persian Gulf States toward Israel was documented by Marvin Feuerwerker, Senior Strategic Fellow at the Washington Institute for Near East Policy in an article in The Jerusalem Post.

Invited to visit Kuwait by its ambassador to the U.S., he reported that the Government of Kuwait brought a number of pro-Israeli academics to join the delegation, while pro-Palestinian Arabists were overlooked. He wrote that "This does not signify a breakthrough in the Arab-Israeli conflict," but said "this step and others — such as the Kuwaitis placing Israel on the map of their advertisements in American newspapers indicate that the Kuwaitis will continue a sophisticated approach designed to maintain support in the U.S."

He also noted that Kuwait which had been so supportive of the PLO and employed so many Palestinians, so many of whom had actively collaborated with Iraq in destroying oil wells and locating Kuwaiti resistance fighters in hiding, that they would not be allowed to return or those in Kuwait today be allowed to stay. In addition there is no chance of a reconciliation with Jordan.

Most important, he wrote, was that the Kuwaitis spoke with respect about the constructive approach Israel took during the war and indicated they would be interested in seeing a solution to the Arab-Israel dispute. There were hints that Kuwait would do its part and did not reject the idea of ending their secondary boycott of American firms who do business with Israel.

Dr. Feuerwerker is a former Deputy Assistant Secretary of Defense.

Interfaith harmony sought through Italian leader's plan

NEW YORK — A new-old approach to solving the problems as between Christians, Jews and Moslems, devised by Italian Prime Minister Giulio Andreotti was presented to the American Jewish community by its author at a meeting here with the American Jewish Committee. Named the Association for Dialogue, its goal is to "reflect together on ways of bringing down the barriers" of "stereotyped sides and erroneous perceptions."

The new organization's formation is set for Rome from July 21 to 24 and the Jewish delegation will be headed by the Prime Minister, Sir Leon Tamman, Geneva-based Sephardic Jewish businessman and Camelia Sadat, daughter of the late Anwar Sadat. Raffaello Fellah, a Libyan Jew, heads the executive committee.

Andreotti told the meeting that "More than ever before we must recognize that there can never be peace and security in the Middle East until the Palestinian problem has been solved and a solution has been found to the lawful aspirations of a people destined to live in peace alongside Israel."

Reform to dominate American Jewry — Winer

NEW YORK — Reform Judaism "will dominate the landscape of North American Jewry in the 21st century," Rabbi Mark L. Winer asserts in the current issue of Reform Judaism, basing his view partly on the fact that "by the beginning of the 21st century a growing plurality of Jews will be married to non-Jews and a majority of children growing up Jewish will have one parent who was not born Jewish." Reform will be favored, he relates, partly because it is "the only major interpretation of Judaism perceived as fully consonant with American egalitarianism."

Winer saw some problems also, cautioning

that the very success of the movement carries with it a threat to the inner content of Jewish life. "Shaping that spiritual quality will be Reform's greatest challenge," he wrote.

Winer stated that "every succeeding generation of Jews in North America has increased the proportion of its affiliation with Reform temples," adding that "increasingly younger Jews...show a marked preference for Reform Judaism", a development further encouraged, by Reform's leadership in granting equal rights to women."



MORE MODEST — If these "suits" modeled for Gottex are any indication, then the firm should be able to expand on its exports to the U.S., which have annually made them best-sellers. Though most of Israel's fashion industry has been in recession for the past three or four years, Gottex exports last year totalled \$43 M., \$9 M. more than 1989. Foreign buyers who attended the showrooms last week learned that not so much flesh was exposed for 1991 as in the past. Shoulder straps were wider, necklines higher, legs of the swimsuits were cut mostly straight across the thigh instead above the hip bone and there were many one-piece suits which were more in line with body suits, leotards and unitards than with swimwear.

Kuwait may permit Jews to work there

WASHINGTON — Almost unanimously — 90 senators of the 100 — have signed a letter urging the emir of Kuwait to lift its boycott of Israel in appreciation to the U.S. The letter was presented to Kuwait's crown prince, Sheik Saad Abdullah as-Salim as-

Sabah by Sen. Joseph Lieberman, who was one of the delegation of 15 senators who visited Kuwait and Saudi Arabia last week. Lieberman said there were indications the boycott "would not be observed" in selecting companies for Kuwait's rebuilding, but there were no promises.

Lautenberg finds passport no good

WASHINGTON — Despite all the talk about a change in the attitude towards Israel of the Gulf States, the Saudi and Kuwaiti governments denied a visitor's visa to Sen. Frank Lautenberg because his passport contained Israeli entrance stamps. Lautenberg was issued a new passport and thus continued to the Middle East with 16 other senators.

The action of the two governments was roundly criticized by Melvin Salberg, national chairman of the ADL, who said this "is yet another example of the Arab world's unrelenting knee-jerk hostility toward the Jewish state and an affront to the U.S., which sacrificed American lives to save Kuwait and Saudi Arabia from annihilation."

12,000 sailors get Haifa shore leave

HAIFA — It is five days of rest for the 12,000 officers and sailors of the U.S. Sixth Fleet who are enjoying shore leave here after seeing action in the Gulf War, but not for local and port officials who know that sailors locked up for days, if not weeks on their ships, find it difficult to be restrained once they regain freedom. Nevertheless the citizens of this grateful city and Israel at large as a whole are giving the men and women free rein to enjoy their few days on land.

Donated clothing stays on the dock

HAIFA — The shipment of ten tons of mainly used clothing donated by French Jews and designated for Karmiel in the Galilee is still sitting on the port here as the \$30,000 customs fees required by Israel law have not been forthcoming, even though the clothing is all donated. Mayor Adi Eldar of Karmiel said the price set by the customs and excise office was higher than would be required if new clothing had been purchased.

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Passover on cruise ship for U.S. soldiers

NEW YORK — This is no resort Passover special, but it has all the accoutrements. The Cunard Line's cruise ship "Princess" has strictly kosher first- and second-night seders, with an expected attendance from the U.S. Forces of the Gulf War numbering 400. The celebrants will come from all branches of the U.S. armed forces, Army, Navy, Air Force and Marines. They will be receiving up to a 96-hour pass for the holiday, which will include three nights lodging on the former luxury liner.

The job of kashering the huge kitchen fell on Chaplain David Zalis, who also conducted the seders.

For the thousand of Jewish troops too distant the other Jewish chaplains will conduct their own seders.

Desert Storm Commander Lt. Gen. John Y. Yeosock sent this message to his troops:

"On the occasion of Passover, the Jewish

Festival of Freedom, I extend my best wishes to all personnel of the Jewish faith. The success of Desert Storm has once again demonstrated the importance of teamwork and dedication during a time of crisis. You have been an integral part of the ARCENT (Army Central Command) team, and have shared the triumph. It is a triumph of mankind's vision and spirit, and is as applicable today as it was centuries ago during the time of the first Passover. Because of this, our recent accomplishments may take on added significance as you look forward to the celebration of Passover. Be proud of your contributions to freedom and independence, which our nation and our allies achieved."

Estimates of the number of Jews who served with the U.S. forces in the Gulf War range from 1,500 to 2000.

Begin's recovery is full, he speaks his mind again

TEL AVIV — Could it be that former Prime Minister Menachem Begin has emerged from his despondency which has lasted for years?

That seemed the correct conclusion from his for the first time since he retired taking a position on an Israeli problem. Asked about yielding the Golan Heights in a peace deal, he went right to the point: "...I was prime minister in those days. I proposed adoption of the Golan Heights Law, which still stands. I hope there will be no change."

Only those who know Begin well comprehend this evidence of his full recovery. Heretofore he would refuse to comment on any issue, political or otherwise.

He was interviewed as he departed Ichilov Hospital here where he was under treatment in the geriatric ward after breaking his hip in a fall.

He even joked with doctors who suggested that he lean on a railing. "Thanks," he said, "but I never lean to the left", referring to his political leadership in the right-wing Likud party.

Israel firm offers to do fund raising

NEW YORK — For those Jewish families who complain about the plethora of appeals for funds for Israel institutions by direct mail, they may be in for a greater deluge. An Israel firm, Plelet Smollan and Associates, is offering to or-

ganize fund raising campaigns by mail in the American Jewish community. "We have the facilities and the mailing lists to campaign for charitable causes," among American Jewry, their ad in The Jerusalem Post claims.

Arabs are tortured, Israel group claims

JERUSALEM — Incensed by physical abuse of Palestinian detainees suspected of minor offenses, B'tselem, the Israeli human rights information center, has gone public with charges based on interviews with 41 detainees who said they were tortured. The Israel Defense Forces spokesman objected to the release of the report before authorities could see it and said that in every case where a prisoner alleges the use of violence against him there is an investigation of the claims. Hebrew University criminologist Stanley Cohen and B'tselem staff person said those interviewed came from 10 prisons and there were virtually identical claims of mistreatment. These ranged from prolonged confinement in tiny refrigerated cells to severe beatings with fists, deprivation of food and sleep, etc.

Jews are split over police chief

LOS ANGELES — The local Jewish community and the Shomrim, the fraternal organization of Jewish police officers and prosecutors, were on opposite sides on the issue of whether Police Chief Daryl Gates should resign after four of his officers brutally beat an unarmed motorist, an action videotaped by a spectator and subsequently broadcast nationally.

The Jewish Community Relations committee, which represents the Federation, called on the police commissioner to examine Gates' conduct, and the American Jewish Congress urged Gates to resign.

According to the Jewish Journal here Gates also had the support of Deputy Chief Glenn Levant, highest ranking Jew in the Department and one of nine top executives.

Schindler rebukes Rebbe for rejoicing on Gulf War

NEW YORK — The full-page ad by Lubavitch in the New York Times in which a letter from the Rebbe, Menachem M. Schneerson, hailed the allied victory in the Gulf War as "miraculous" and with "casualties amazingly few," was challenged by Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations.

"As a Jew I am embarrassed by the full-page ad that appeared in The New York Times in which the leader of the Lubavitch movement hailed the victory in the Gulf War as a 'miracle' for its decisiveness and swiftness and, above all, because it claimed 'amazingly few casualties.' This is chilul ha-Shem, a profanation of God's name, a stain on the Jewish soul.

"To be sure, I too supported this war and I am glad that its outcome was so swift and decisive, but my joy is muted by the knowledge that while the allies' casualties were exceedingly low, the Iraqi dead number an estimated 100,000 plus, with thousands more wounded. Are they not God's children too?"

Schindler then referred to God's rebuke at the Red Sea when his angels joined Moses and the Children of Israel in singing to celebrate the drowning of the Egyptians who had followed the Israelites into the sea.

Schindler concluded: "President Bush cautioned us in the first blush of victory that 'this is not a time to gloat.' We expect at least as much from the leader of a Hasidic sect that assigns to compassion so central a place in its scheme of values."

Yehudah Krinsky, a spokesman for the Lubavitch movement, refused to comment on what he termed the "convoluted, pious" criticism of Rabbi Schindler. He did state that the Rebbe has spoken several times about the loss of life of those involved in the Gulf War without mentioning their countries. He supplied a recent message of the Rebbe which contained the paragraph, "Of course, a strong consciousness of Divine Presence need not come about through bloodshed and devastation, but rather by peacefully educating humanity and helping all peoples of the world attain spiritual fulfillment."

Peres says Labor Party for land for peace deal

BRUSSELS — The Labor Party is prepared to "give land for peace, which means to give up an important portion of the West Bank and Gaza Strip."

This was the position expressed by the Party chairman, Shimon Peres, in an interview on Belgian state tv.

Here to address a fund raising meeting, Peres said the "time is ripe to solve the conflict between us and the Palestinians by political negotiations and not by military means. We must make a compromise."

His full agenda calls for the West Bank and the Gaza Strip to federate with Jordan, "a state with a Palestinian majority. The Jordanian and Palestinian people are the same. The division is artificial," he said.

Mother killing autistic son sentenced to year in jail

TEL AVIV — Zvia Lev, 50, of Ramat Gan, who confessed to poisoning her 16-year-old autistic son, was sentenced to a year in jail by the Tel Aviv District Court.

Judge Arye Even-Ari, in sentencing her, said she was a loving mother with endless devotion to her son. She had raised him for 16 years until he became violent toward himself and those around him. He added that only when her hopes were dashed that he would be accepted in Kfar Ofarim, a special educational institution, but was advised to intern him in a mental hospital, did she lose all hope.

Judge Even-Ari said Mrs. Lev's true punishment is that she will live under the shadow of her crime, the memory of which will pursue her as long as she lives. He said he wrestled with himself before deciding to impose the sentence.

He delayed the sentence until August to allow time for appealing for a presidential pardon.

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Jews for Jesus ad uses war to win over Jewish converts

NEW YORK — In a convoluted message that was borne in a full-page ad (priced more than \$50,000) in the New York Times, Jews For Jesus, employed the fate of Saddam Hussein to win converts to Messianic Judaism. Those responding to the ad would receive a copy of "Overture to Armageddon" by Moishe Rosen, the former Jew who became a pastor and for the past 30 years or so has masterminded the organization based in San Francisco.

The ad is headlined, "Will Saddam Hussein Rise from the Dead?" and contains four drawings of the head of the Iraqi.

The message in the ad seems deliberately confusing, but the intent is clear enough to anyone who knows how the organization whose only goal is to convert Jews to Christianity operates. One paragraph reads: "If you're concerned about what has recently happened, is happening or may happen in the Middle East...If you don't believe in Y'shua, or understand how prophecies can not only tell of him, but tell of the times we live in...If you don't understand the Bible, but are willing to find out more, you'll want to read 'Overture to Armageddon' — a Jewish believer in Jesus surveys the prophetic landscape by Moishe Rosen."

Soviet aliyah has peaked, only 60,000 now expected

LONDON — The view that Soviet-Jewish emigration had peaked last year and that this year's figure would probably be not much more than 60,000 was expressed here by Alexander Shmukler, a leading Soviet Jewish member of the Va'ad, the umbrella organization of Jewish cultural groups in the Soviet Union. (Last month Jewish Agency chairman Simcha Dinitz predicted in Jerusalem that the figure for 1991 would reach 300,000.)

The views of Mr. Shmukler, who is 31 years old, were reported in The Jewish Chronicle here.

He said, however, that there was no letup in anti-Semitism in his country and there were almost daily anti-Semitic demonstrations as anti-Semitic organizations had joined forces with Communist Party hardliners.

What made Dr. Schorsch 'a hawk,' he tells paper

JERUSALEM — "Saddam Hussein has made me a hawk."

These were the words of Rabbi Ismar Schorsch, chancellor of the Jewish Theological Seminary, to a rabbinical convocation here as he stated that the Gulf War has brought him "back to the realization" that the Palestinian problem cannot be solved without a general settlement of the entire Arab — Israel conflict, according to Jonathan Schachter in The Jerusalem Post. He added that Israel's "eastern front proved to be no mere figment of Likud rhetoric."

"Even if strategic depth has become a questionable

Continued on page 9

Bush award is our old pushke

WASHINGTON — The humanitarian award of the Elie Wiesel Foundation for Humanity which Nobel laureate Wiesel presented to President Bush in the oval office was shaped like the old-time charity box, known familiarly as the pushke, and was to have been tendered the president 10 months ago for facilitating Operation Moses which brought thousands of Ethiopian Jews to Israel in Operation Moses. Wiesel also gave Bush a pen, expressing the hope that it would be used to sign a peace treaty between Israel and the Arabs.

Wiesel told the President that "We are confident that persuasion rather than pressure, trust rather than suspicion will continue to govern your relationship with Jerusalem."

Envoys, consuls core seder guests

NEW YORK — Seventy one consuls and ambassadors to the United Nations representing 16 nations, most from Europe accepted the invitation from the American Jewish Committee to attend a model seder. The countries which were represented in addition to Israel were Austria, Bulgaria, Denmark, France, Germany, Hungary, Italy and Sweden, plus Australia, Chile, Jamaica, Kenya, Mexico, Philippines and Uruguay.

The assumption is, though it was not announced, that the heads of other delegations declined the invitation.

Both profs. err, both retained

NEW YORK — Two professors who have made critical remarks — one which contended that blacks, on average, are intellectually inferior to whites and the other who claimed that people of European ancestry are materialistic and greedy and intent on domination, will retain their places on the faculty of City College if recommendations of a faculty committee are accepted. Both men were rebuked by the committee, which said that disciplining either man would undermine a tradition of academic freedom and free speech. The two professors involved are Mr. Michael Levin and Dr. Leonard Jeffries Jr., who is chairman of the black studies department. Dr. Levin is a professor philosophy.

Reich to push for pardon for Pollard

By JEAN HERSCHAFT

NEW YORK — Seymour Reich, prominent attorney and Jewish leader, expects to meet with the Conference of Presidents of Major American Jewish Organizations' Committee on Jonathan Pollard and other leaders to discuss a 3-hour meeting he had with Pollard at the Marion, Ill., Federal Prison where Pollard has served 6 1/2 years of his life sentence for spying for an ally, Israel.

Reich, the immediate past president of the Presidents Conference, is hopeful he can approach the Bush administration for a pardon for Pollard, he said.

"His sentence was excessive and disproportionate for spying for an ally. Had Pollard been sentenced today, he would receive a maximum of ten years, under new federal guidelines which were not in the ledger then, but are now," he said in a lengthy telephone interview. Reich is the first major Jewish leader to visit Pollard.

Reich was accompanied by Rabbi Avi Weiss, the activist Riverdale clergyman. Pollard's parents also were present.

Reich's visit was a personal one and not as a leader, nor in his capacity as an attorney, he said. Pollard's lawyer is Alan Dershowitz, he noted.

"Pollard looked physi-

cally good and mentally alert. He is aware of world events and told me he reads 20 newspapers a week," Reich reported. Pollard's below-ground room has a television set, Reich said. The Scud missile attacks on Israel disturbed Pollard greatly, Reich said.

"Pollard is contrite — admitting his guilt, but despondent over the excessive sentence, disproportionate to all other spy cases," Reich said.

Last December, while Reich was still chairman of the Presidents Conference, he established the Conference committee on Pollard. The committee includes representatives of the American Jewish Congress, the B'nai B'rith Anti-Defamation League and the American Jewish Committee.

"Pollard does not consider himself a hero, nor above the law, acknowledging that he deserved a prison sentence, but not an unjust, excessive one," Reich said.

Meanwhile, Dershowitz persists in seeking a new trial for Pollard, who was initially denied a new trial by the judge who sentenced him. If the appeal is granted, Reich said, Pollard would go free, because his sentence would be ten years under new guidelines, which would be reduced to the 6 1/2 years he already has served.

Pro-Israeli ads rejected, but finally are broadcast

By JEAN HERSCHAFT

NEW YORK — For several weeks during the Persian Gulf War, a leading radio station, WCBM-AM, rejected advertisements from three major national Jewish organizations — UJA-Federation, Israel Bonds and the Lubavitch Youth Organization, terming them "too controversial," according to a report in Crain's Business. Another local station, WINS, however, did run them.

"Under fire," Crain's reported last month, "CBS has reversed itself and started running the pro-Israel commercials from the three major Jewish organizations..." After the reversal, it quoted Jerry Schreck, president of Response Dynamics Inc., the

marketing agency for Lubavitch, "We did not have to change the spots at all." However, Schreck was reluctant to discuss the issue, "as part of the agreement with CBS that led to withdrawal of the rejections and the subsequent running of the spot announcements" was not to make it an issue, he said. An Israel Bonds spokesman said that, since CBS subsequently ran the Bonds advertisement, it did not consider it a real rejection.

Pressed for the contents of the ads, Schreck would say only that "it was for a specific campaign during the Persian Gulf War aimed at travel for Jews..."

Plane crash takes 2 lives

HOUSTON — The crash of the plane he was piloting from Palm Springs, Calif. in

West Texas took the life of Dr. Walter J. Wolf and his wife, Ada Mae Becker Wolf. April 3, 1991 Page National 5

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'Substance of Fire' lacking

By IRENE BACKALENICK

Jewish survivors of the Holocaust are a strong focus of New York theater this month. Apparently, with the passage of time, American Jewish



playwrights can begin to face the subject and explore its terrifying depths.

There is certainly dramatic potential in the subject, which Broadway and off-Broadway theater is now exploring. Two productions have recently opened which take a hard, unsentimental look at survivors and their families. They offer portraits of the survivors as both victims and victimizers. Each play features a memorable character, brilliantly portrayed by two top-notch actors. Each, in fact, should be a strong contender for this year's theater awards.

Ron Rifkin plays Isaac Geldhart, an embittered publisher, in "The Substance of Fire" at Playwrights Horizons, while Irene Worth is his female counterpart in a Broadway show up the street "Grandma" in "Lost in Yonkers". Rifkin will be remembered for his fine performance last year in Paddy Chayevsky's "The Tenth Man," and Worth has long held a preeminent niche in the theater. Each gives a chilling performance of a zombie, a Jew who had learned early in life to cut off feelings rather than go the route of madness. That protective shield has been carried into their American world, and all they can offer their own children, as a consequence, is coldness, distance, severity. The new family is sacrificed in payment for the one that was lost, and the children are emotional cripples.

Jon Robin Baitz's "The Substance of Fire" uses the theme to give a strong picture of a dysfunctional family. With considerable skill for characterization, Baitz introduces the rigid old publisher who sticks to his "principles" at whatever cost and dispar-

ages his children constantly, trivializing their accomplishments and spurning their overtures. Each child is sharply drawn: Susan, the giving daughter intent on embracing the world, Aaron, the frustrated, practical businessman, and the introspective, withdrawn Martin who finds more solace in plants than in people.

But "Substance" is not yet a play, despite its good intentions and its considerable potential, but, rather, two loosely-connected one-act dramas. The first play — or rather, first act — is an expository, static piece. But the second act, which transpires three years later, overcompensates for the earlier inertia. It lurches forward unexpectedly, offering little solid preparation for Isaac's radical turnabout. Isaac has a meeting with a social worker, in which each discovers the humanity of the other, and he begins to see the world in a new light. In a heavy-handed symbolic gesture, Isaac burns a postcard of a Hitler painting (a valuable artifact he has kept for years). We are asked to believe the improbable — that Isaac has left the past behind and has become a new man — compassionate, outgoing, loving.

"Substance" needs further revision to make the hero's transformation believable and to integrate the play's split personality. Meanwhile, director Daniel Sullivan has assembled a fine cast and created a production that is better than its material. All five actors turn in glowing performances. Ron Rifkin is particularly noteworthy. With an unflinching Germanic accent, an arrogant air and a cutting style, Rifkin makes Isaac all too real. He is not a man one wants to meet in the real world, but a man to be treasured on stage, thanks to Ron Rifkin.

But that there are such men, and women, in the world, we have no doubt. The Holocaust has taken its awful toll, not only on the earlier generation, but this one as well.

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Twersky's Maimonides study a new classic

By ELY E. PILCHIK

In the first of the 60 Hebrew Union College Annuals, published in 1924, a young Harvard professor named Harry Austryn Wolfson



wrote a significant study titled, "Notes on Proofs of the Existence of God in Jewish Philosophy."

The opening sentence sums up the essence of the study — "Of the many historical proofs for the existence of God, the three from speculative reason enumerated by Kant, the cosmological, the ontological and the teleological and others like universal assent and the innateness of the idea of God, only the cosmological type of argument was pressed into service by Jewish theologians." Those theologians include, of course, Bahya, Judah ha-Levi, Saadia, Maimonides, Abraham ibn Daud, and Hasdai Crescas.

The brilliant Wolfson was to become the Professor of Hebrew Literature and Philosophy at Harvard and to serve for almost a half-century in that chair. He produced the two volume "Philosophy of Spinoza," the two volume "Philo: Foundations of Religious Philosophy in Judaism, Christianity and Islam," the two volume "Philosophy of the Church Fathers" and "Religious Philosophy — A Group of Essays."

Dr. Wolfson was succeeded in the chair of the Nathan Littauer Professor of Hebrew Literature and Philosophy at Harvard by another great Jewish scholar, Rabbi Dr. Isadore Twersky.

Dr. Twersky has produced a truly profound "Introduction to the Code of Maimonides (The Mishnah Torah)." It was published by the Yale University Press in 1980.

Moses Maimonides (1135-1204), the distinguished physician and foremost Jewish scholar and teacher of his age (and many ages thereafter) produced among other writings two immemorial works — the philosophical "More Nebuchim

(Guide for the Perplexed)" and the "Mishneh Torah," the summary of Jewish Law.

"The 'Mishnah Torah,'" writes Twersky in his wonderfully comprehensive introduction, "becomes an Archimedean fulcrum." (Archimedes, the 3rd century B.C. Greek mathematician and physicist noted for his geometric work on the circle, the sphere, the cylinder and the parabola, was not unknown to Maimonides.)

The 641-page study of the "Mishnah Torah" by Twersky is a veritable scholarly masterpiece. One feels that Maimonides himself would have relished it (had he known English).

Twersky teaches us the form, the scope, the classification, the language and style, the law and philosophy of this classic of Judaism and tells us in his epilogue, "The 'Mishneh

Torah' represents a quantum jump in the development of Rabbinic literature as a whole and the history of codification in particular." He concludes: "The 'Mishneh Torah' is one of the original dynamic realities of Jewish history."

The thoroughness of the scholarship in this work of Twersky's from the footnotes to the abbreviation, to the glossary, to the library-sized bibliography, to the general index and finally to the index of passages makes this volume, to borrow from the author, "a true classic; unprecedented and unrivaled."

Professor Wolfson, of blessed memory, would have been justly proud of his successor in his distinguished Jewish chair at Harvard.

Ely E. Pilchik may be reached at 5 Cherrywood Circle, West Orange, NJ 07052

YAACOV'S WORLD

Credit the source

By YAACOV LURIA

When it comes to thoughts, everyone steals — I mean, borrows or adapts. About a dozen years ago I came across a review of an



illustrated children's book called *Potato Pancakes All Around*. It's about a peddler who turns up at Hanukkah and claims he can make latkes from a bread crust. He achieves the miracle — with the help of voluntary contributions of potatoes, onions, eggs, and oil.

I reared up and dashed off a fussy letter to the publisher. *Potato Pancakes All Around*, I said, was a rewrite of a story of mine, *One Hanukkah of Helm*, which had been in print for decades. Of course the publisher and editor defended their author. That really upset me.

Truthfully, I felt honored

that a talented illustrator had found inspiration in something I had written. Imitation is, after all the sincerest form of flattery. It was just the denial of any connection between her book and my story which riled me.

Who was I to complain about borrowing? My own story was adapted from a marvelous children's classic called *Stone Soup* by Ann McGovern. Where she came across the idea for her book I don't know. Very likely in Folklore anonymous.

Let's agree that it's a mitzvah to give credit where it's due. But how do we deal with the creator of a masterpiece who says someone else did it? Take the strange case of (Leon) Moses De Leon. Except for Orthodox traditionalists, scholars believe that the masterpiece of Jewish mysticism, *The Zohar* (or *Book of Splendor*), was a compilation from many sources by De Leon, who lived in the thirteenth century. De Leon insisted he had stumbled on a copy of the *Zohar*, written more than a thousand years pre-

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Talk show runs riot on Israel even now

By **RABBI ELLIOT B. GERTEL**

Just before the final phase of the Persian Gulf War when fears and emotions were running highest and revealing themselves at their rawest, I



sat in the audience of "Sunday Chronicles," a new interfaith talk show in Chicago, together with some members of my congregation. Now, still a short time after what was, thank God, a short war, the tensions of that show still haunt me and the strident levels of anger still ring in my ears. But I can't help thinking that the experience, though unpleasant, taught me lessons that I must carry with me and share with as many readers as possible in this post-Persian Gulf War period.

Before I knew it, I found myself rising to ask a question. Quoting a prayer for peace and security found in the Koran, and attributed to Abraham, the father of our three faiths, I asked the Imam of the Islamic Center of Chicago whether Islamic law would allow for the recognition of a Jewish State, especially given the view of the radical Hisbollah that the mandate of Islam is to recognize no borders but a universal Muslim order. I added that Israel had a heightened concern about security because of the Scud missile attacks on Tel Aviv, and was looking for some moderate words from a Muslim theologian.

Immediately thereafter, a member of the Islamic Center insisted that Islam is the most peace-loving of religions, that Jews are a bloody and tribal people who have no sense of peace, and that it is the Hebrew Bible which is a "bloody" and base book. The Imam did not respond to my question until later, when he stated simply that the Arabs would recognize Israel only once the Palestinian question was resolved. He did not want to hear my response that the Arab states did not recognize Israel before Israel had acquired the territories, previ-

ously held illegally by Jordan and Egypt, as the result of a defensive war against the expressed determination of those nations to destroy the Jewish State.

Particularly disturbing to me, as well, was the approach of James Wall, the editor of the Christian Century and therefore a leading proponent of "liberal Protestantism," who virtually equated "Middle East crisis" with the Palestinian issue. The plight of the Palestinians has been a topic of concern in Israel and among American Jews, so I was startled that of all the destabil-

tures were at best inferior.

As for Israel's security worries, these seemed to merit not a bit of concern. The Imam quoted "Sixty Minutes" to the effect that Israel could open a boutique for nuclear weapons. The "Sunday Chronicles" moderator, Bob Hale, rightly pointed out that "Sixty Minutes" is more entertainment than news. One could add, by the way, that if Israel, in fact possessed such nuclear weapons, Israel's sense of security should be even more seriously considered, and that no one can use nuclear weapons to defend their own borders,

other panelists delved into theology that much, anyway. But the Jew, as lone supporter on the panel of the Coalition struggle against Iraq, fit in very well with the old stereotypes of the tribalism of Judaism that persist in certain Christian use of the "eye for an eye," (which was quoted early in the program) and in the suggestion of the Muslim audience member that Judaism has no concept of peace.

Needless to say, the evening was frustrating and disturbing for me, as was the program when I saw it again. I did not get called on again, much as I tried, so I did not get to point out that in Judaism peace (shalom) is one of the names of God, and that our tradition teaches that whereas with other mitzvot we have to wait for the opportunity to come to observe them, for the mitzvah of peace you must go out and make opportunities. I did not get a chance to tell another Muslim gentleman, who suggested that only the Muslim religion speaks of a human life being as precious as an entire world, that that very passage was quoted by Muhammed from the Mishnah, which preceded his birth by centuries, and with which the Prophet of Islam was familiar. But then again, it was very clear to the audience that such anti-Semitic and anti-Biblical canards were vicious and fanatical.

Still, as I stated at a production meeting two days later, if "Sunday Chronicles" is to teach about the great faiths, the program will have to be very sure in the future to allow immediate response to such remarks, which, no matter how ignorant, must not be allowed to stand. Yet I don't think that even this provocative program was "bad for the Jews." It shows that we live in a complex world, and that American Jews and Israel must find creative and sensitive responses to its challenges.

I was very disturbed, by the way, that some representatives of Jewish religious Zionist groups who were in the audience did not take up the cudgels and respond after I had used up my turn. Later,

some of them said that they would not "debase" themselves by participating in such a discussion where Israel was attacked. What shocked me was that they did not expect that Israel would be challenged and that they were not ready to speak up and to respond at a forum where they might have made an impact.

This may surprise the reader, but I came away from that program thinking not that it was "bad for the Jews" but that it was an indictment of the current religious leaders of Islam and liberal Protestantism.

I am deeply disturbed by the vicious comments of the Islamic Center member because they were frighteningly reminiscent of Farrakhan's remarks that Judaism is a "gutter religion." Is that what Muslim leaders are teaching their people? In the community Hebrew High School I attended as a teenager, we studied Islam in a most respectful way, and it was taught with respect at the Jewish Theological Seminary, one of whose elders used to say that "if you don't know Arabic you are not a scholar." How are Hebrew and Judaism presented at the Islamic Center in Chicago?

Here we have Islam, one of the major faiths in the world, and its religious leaders do not even wince when one of their own Center members denigrates Judaism and the Hebrew Bible, do not even show an inclination to present a creative yet authentic theology of moderate Islam, and look to the editor of a "liberal" journal which claims the very century for Christianity to mouth political platitudes that natives of the Middle East know full well are the most simplistic possible approach to the situation there. Where are the leaders of Islam to champion the rationalism and profundity and cultural adaptation of that faith in ages past?

Just as disturbing is the failure of leadership in liberal Protestantism, revealed in Wall's remarks that night and in editorials in "The Christian Century" and in countless sermons in pulpits across the country.

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izing forces at work in the Middle East, which could well overrun a Palestinian state some day if prosperous Kuwait could be so easily dismantled, the issue of Palestinian statehood was, to Wall, so crucial that he made sure that the conversation began and ended with it. In fact, Dr. Wall was practically euphoric. The Imams, whose only theology seemed to be the Palestinian issue, cheered every one of Wall's words. For some moments, at least, they seemed to share the same theology, even though the angry spokesman from the Islamic Center had suggested only a few moments earlier that only Islam was pure monotheism and that other faiths and scrip-

anyway. In all of this, the Roman Catholic spokesman for the day, a lay leader in the Church's peace department, was uncharacteristically indecisive for a Catholic. He wanted to await future war statistics to decide whether or not this was a "just war."

The discussion had been stacked in such a way as to begin with the issue of "a just war" and the only one on the panel who approved of force against Iraq was the Israeli-born professor of Middle East history from Spertus College, who was most pleasant and competent, by the way, but had been led to expect a discussion of Middle Eastern politics and not of theological issues. Besides, none of the

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YOUR NAME

By David L. Gold
Column No. 79

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who has published widely on the subject. Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoyzmer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquired to David L. Gold, The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. Please include SASE.

Names meant for ornament

Consider the following entries from a German-English dictionary: Braunstein "pyrolusite;" Frauenglas "selenite;" Goldstein "chrysolite;" Grünstein "greenstone;" Klingstein "phonolite;" Rosenkranz "rosary;" and Weinstein "tartar."

All of the German words are identical in spelling to seven Ashkenazic FNs (which are also spelled in other ways). In a simplistic approach to the study of Jewish FNs ("it-sounds-like-x, so-it-must-be-derived-from-x"), we would conclude that the FNs are derived from these German words. A more careful approach would ask questions and perhaps reach a different conclusion.

The first five German words designate minerals and are little known except by mineralogists, geologists, and the like, as we can see from their English translations, which probably sent you, as they did me, to an English dictionary to see what they mean (although greenstone does not sound esoteric, that is only because we understand its two components, but I doubt that many of us could identify the stone).

The question then is: did Jews really take these German words as FNs? Or perhaps it was German-speaking officials who assigned these names to the Jews? Or perhaps Jews took the Yiddish or German words for, say, "gold" and "stone" and combined them to form Goldstein, which, only by coincidence, is identical in spelling to the German mineral name?

My hunch is that each of these names has to be treated separately and that the answers we give to these questions regarding one of the names do not necessarily apply to the others. With respect to Braunstein, an answer was given in instalment 14 of this column: although German has the word Braunstein meaning "pyrolusite," this is too obscure a mineralogical term to be the origin of a Jewish family name, and a not infrequent one at that. Braunstein as a family name is probably just ornamental, like Ashkenazic family names meaning "red stone," blue stone, "yellow stone," "green stone," "white stone," and "black stone."

Thus, in reaching that conclusion about Braunstein, we look at its components and found that a word meaning "brown" enters into many Ashkenazic FNs, as does a word meaning "stone" ("stone" being the more frequent component). Most of the names with "stone" appear to be ornamental, having no reference to anything in the real world (for example, Katzenstein, literally "cats' stone," and Gutstein, literally "good stone"). It is therefore likely that Braunstein is another of these ornamental "stone" FNs (see also instalment 68).

Frauenglas, on the other hand, contains an element (Frauen) which is not found in many Ashkenazic FNs (the literal meaning of the name is "women's glass"). The second element, though, is sometimes found in other FNs (for example Greenglass). Because of the rarity of the FN Frauenglas and the rare use of Frauen to form Ashkenazic FNs, I am inclined not to treat this FN like Braunstein, which not only contains two frequently used elements but is also a frequent name. Behind Frauenglas, then, probably lies a special story, but that is not to say that it is necessarily derived from the German word for "selenite." Perhaps it is based on a minor incident involving a woman and glass.

Goldstein and Grünstein are like Braunstein: they April 3, 1991 Page National 8

YOUR TORAH

Passover water

By RABBI JAMES PONET

While seder marks the beginning of the long journey, the journey does not reach its critical juncture, its point of no return, until the Seventh Day of Passover. Hag Hashevii, the Holiday of the Seventh,

contains two elements which are frequently found in Ashkenazic FNs. Here I am certain that the German words are irrelevant to their genesis.

Klingstein is somewhat like Frauenglas. The second element is extremely frequent in other Ashkenazic FNs, but not the first one. Here too, then, we'd expect a special story.

Rosenkranz is similar to the names we saw in instalments 23 and 40: they have a Christian reference, which we do not expect to find in Jewish FNs. Because Rosen and Kranz are frequent components of Ashkenazic FNs, our conclusion here is that the Ashkenazic FN Rosenkranz has nothing to do with the German word meaning "rosary." It is an ornamental FN, meaning "rose garland," and was formed by combining the two components. The same applies to Weinstein: its two components are frequent, it was formed independently of the German word for "tartar," and it means "wine stone," which corresponds to nothing in the real world.

The foregoing discussion leads us to the following conclusions: [1] Copying words and meanings from a dictionary may lead to error. [2] Each name must be treated on its own, yet to do so we must at the same time consider names which are like it in form, meaning, or both.

[3] Countless Ashkenazic FNs are merely ORNAMENTAL, chosen for their pleasant associations ("gold stone," "heaven stone," etc.). [4] Certain components became extremely popular in the formation of ornamental names (like German and Yiddish words meaning "stone," "field," and "hill; mountain," as in the names Himmelstein, Grünfeld, and "Grünberg"). Other components were less popular. Hence there is a continuum of frequency of use of these components, which we will be able to determine only after the frequency of the FNs is determined.

[5] Ornamental FNs became so popular among Ashkenazim (especially Eastern Ashkenazim) that people often let their fantasies run wild in the search for such names: a continuum of distance from reality can thus be recognized: Goldstein ("gold stone"), for example, is presumably within the range of reality (it being nonetheless an ornamental name), whereas Fogelstein ("bird stone") Fogelhut ("bird hat"), Greenspanholz ("verdigris wood"), and Schreibersdorf ("writers' village") are not within that range. [6] It was presumably Jews, and not non-Jewish government officials, who picked these names in most cases, though here and there it might have been the officials. The latter possibility is especially strong once these officials realized that Jews were having a field day with ornamental names (see instalment 20 on the Ashkenazic FN Millionthaler, literally "native or resident of the million Valley," which is presumably a FN assigned in jest by a government official to a Jew after he realized that many Jews were registering FNs containing the German or Yiddish word for "valley").

[7] It is possible (but this would have to be proven by genealogical investigation) that certain of the ornamental FNs were chosen because they sounded like Yiddish given names or other Yiddish words. For example, Katzenstein may have been acquired by a member of the priestly caste (cf. the Yiddish and Hebrew acronym kats, meaning "holy priest"). Likewise with respect to Fogelstein and other FNs containing the German or Yiddish word for "bird" (cf. the Yiddish female GNs Feyge and Feygl), and Hornstein (cf. the Yiddish male GN Arn, meaning "Aaron"). It is worth repeating that this is only a possibility, not a proven fact.

As we will see in future instalment 81 of this column, much of the above applies to Ashkenazic FNs which are close or even identical in form to place names: there is a place called Goldberg in German, but that does not mean that every bearer of the Ashkenazic FN Goldberg can trace back some connection to it.

elevates what was in fact a people's expulsion from Egypt into a conscious choice to be liberated.

The Seventh Day (April 5) marks the moment when, according to the Midrash,

Nachshon ben Aminadav dived headfirst into the raging torrents of Red Sea, not knowing even how to swim. Here Pharaoh's army was approaching from the rear and the Red Sea loomed ahead, an unbreachable impediment. It seemed operation exodus would end before it had really begun. But then Nachshon leapt into watery depths. And as the waters threatened to pull him under, then, and only then, did the east wind kick in and divide the raging sea into a passable shoal.

The Seventh Day is therefore marked as a sustained reflection on water — waters of birth, waters of death. Water, in Jewish religious imagination, is always a medium for change and growth, sometimes sudden transformation like birth, sometimes incremental shifts like the early rains which turn summer's dryness soft.

Both Bible and Talmud appreciate the land of Israel's profound dependency on rain. An entire talmudic tractate (Taanit) focuses on ways of responding to the threat of drought. The Book of Deuteronomy teaches that there is a direct linkage between Israel's obedience to God and the arrival of rain in its due season.

The Talmud, great book of exile that it is, knows to draw a direct analogy between the land's thirst for water and the people of Israel's thirst for Torah. Rabbi Yochanan ben Zakkai knew for example to liken his students of Torah to water vessels: Rabbi Eliezer ben Hyrcanus is like a sealed cistern that does not lose a drop. Rabbi Elazar ben Arakh is like an overflowing spring. (Avot 2:11).

Even today water is the leading problem in Israel where the Sea of Galilee, the country's primary water source, continues to lose volume, West Bank aquifers are becoming saline from overuse, the sources of the Jordan are controlled by hostile neighbors, and the number of water consumers, God be praised, continues to increase as Russians persist in their immigration. Water is the key to survival and the key to transformation.

The bottom line is simple. You only get out of Egypt by

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Confusion reigns in the Cabinet

By ALFRED FLEISHMAN

Excuse me folks. You are reading what one confused Jew is concerned about and how he got that way.

Let me explain a little. I



am a retired public relations person who spent more than 40 years being active in that business. My partners who took over when I retired have built that business into one of the largest independent public relations agencies with offices all over the world.

I make that self-serving statement for a purpose. I guess to establish my "shmichas," my credentials one way or another I thought I knew something about the business I was in.

Fifty years ago I was President of the Zionist Organization of St. Louis.

Since then I have been among other things, president of my shul (Conservative); president of the Jewish Federation of St. Louis; president of the Jewish Community Relations Council of St. Louis; president of a B'nai B'rith lodge and a lot of other things I wouldn't dream of burdening you with.

My big point is that I have been around.

In 1955, I took over to Jerusalem and delivered to Teddy Kollek, then director general of the Prime Minister's office in Israel, a letter from William Rosenwald, then president of the United Jewish Appeal.

That letter told Teddy that Israel's public relations was not good. And it listed some of the reasons at that time.

What I remember most clearly was the explanation given to me by Teddy and Abe Harman, then a press officer in Israel's foreign office. As we sat on the back porch of the King David Hotel in full view of those Jordanian Arab Legion guns poking out of the parapets of the wall surrounding the old city, I became aware of lots of things that opened my eyes.

But that's not what this is about. What it is about is

that since that time I have heard from Israelis and from Americans about so-called "public relations." Everybody is an expert on the subject. Except me! I confess to just being plain confused.

For years, every time I go to Israel some official in Israel, some party or government official keeps telling us that it is part of our responsibility to "explain" Israel, what it is, what it does, why it does it, and all the etc's. that go with these great needs for better understanding, for explanations. Public relations, that is.

In all of these years I have had trouble trying to figure out just what part of what Israel does that creates so much misunderstanding and presumably needs so much explanation.

But there is no need to go back so far to go into my confusion.

Last week or so, I listened (about 2 am St. Louis time) to the AIPAC meetings held in Washington. They were most interesting. There was Shamir via satellite and there was Ehud Olmert in person, who made it quite clear that he was there with the approval of, and at the request of his prime minister.

When I heard Ehud say that everything is negotiable, including the Golan Heights, I thought he was announcing some new Likud plan. And I have always regarded Ehud as one of the very bright lights in the Likud. What he says is important!

But it only took the

Dr. Schorsch

Continued from page 5

premise, the terrifying prospect of Iraqi Scuds hurtling into Israel from a Palestinian entity on the West Bank is enough to insist on ending the state of war between Israel and its hostile neighbors prior to satisfying Palestinian goals," he said.

Previously Schorsch has urged Israel to take steps to give up the territories and "address the national aspirations of the Palestinians as if the Arab states still at war with Israel had withdrawn from the fray."

Soviet Jews quit Israel for Germany

BONN — Despite the vigorous opposition from the German Jewish community, which was concerned about Russian Jews leaving Israel in disappointment, the Berlin municipal authorities have granted permission to 300 of them to remain permanently in Berlin. The Soviet Jews from Israel have lived in Israel, some of them

morning paper and television to read and hear that he was promptly shot down. By his boss, the man who sent him.

Then there was General Shomron, who repeated recently what has been so often said by Israeli military and defense officials, that the problems of the West Bank, the territories, Intifada, etc., would have to be considered political problems, not military, and worked on accordingly.

It didn't take long for him to be shot down with some language about what kind of underwear he was wearing.

And then, as if to prove that those who worried about the voice of the hard, hard liner who had recently been appointed to the inner Cabinet by Shamir, were right to be concerned, that Meyer Kahane's voice and sentiments was now going to be heard in the highest circles of the government, there he was.

Easy solution, just deport all of the Palestinians on the West Bank.

Get rid of them, all million seven hundred thousand of them, just like that!

My confusion? Which Israel do I explain? Where do I find the "right" public relations answers? Who do I tell it to and who will believe me? And why should they?

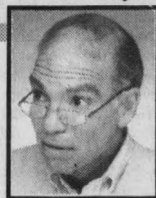
Maybe you have the answers. I surely don't!

Alfred Fleishman can be reached at PO Box 12806, St. Louis MO 63141

Saddam is still there

By JIM SHIPLEY

What would have happened if the Americans would have beat the Russians into Berlin in 1945? We'll never really know



what would have happened if the Allies had tried to bottle the Russian Genie at the end of the Hitler's quest.

One thing for sure though, there never was any doubt about what would happen to Hitler himself and those who surrounded him. There was never a thought that after all, Adolf had made the trains run on time and had brought order to a chaotic state. The desires for Germanic order and stability were not strong enough to keep the Nazi regime in place once their war machine was destroyed.

The zeal of the British, French and Americans in chasing down the second echelon of Nazi criminals left a lot to be desired. But the guys at the top? Bingo! Hitler committed suicide, robbing the world of a delicious revenge. So did Goering, but not before he stood trial. Goebbels died on the scaffold. History will show the hypocrisy of much of our selective revenge in the late forties, but the guys with the high profiles were gone in a heartbeat.

So, now that the "Mother of all Battles" has become the "Mother of all Political Bounties," where is the "Mother of all Justice?" Saddam's legacy is abundant in the air over Kuwait. As the pollutants from the oil fires rise higher in the atmosphere, the legacy may spread to infect us all. The Gulf is despoiled. While we may find some ironic justice in oil becoming a curse to Arab states, it remains a monumental crime against at least a part of humanity.

No more than you could pin all the crimes of the Holocaust and general Nazi brutality on the persona of Hitler himself, can you put all the blame for rape, pillage, pollution and murder on one man in Iraq. But, as the world focused on Hitler,

so they focus on Saddam. The secondary and tertiary criminals will either be dealt with or they won't. The truth is that their brutality towards fellow Arabs is no real aberration in Arabic behavior.

The Bush administration has made this almost a personal vendetta. That is a mistake. The personalities in the Arab world come and go, but with the exception of a Sadat once in a century, they are almost interchangeable. The crimes of Syria's Assad would vie with those of Saddam in any world court. But now, in the spring of 1991, it is Saddam's turn. It is a sadness, but Assad will be allowed the privilege of showing his hand in the future.

In Israel there are lives shattered because of the policies of Saddam and those around him. There are hundreds of homes here in America that will never be the same because of the limited carnage of a simple little war. The economy here in America is a little more out of kilter because of the adventure. The cost is still being totaled, but there sits Saddam his billions hidden in world wide investments while the Bush administration waits for some divine intervention. Perhaps worse than the lack of action in bringing this scoundrel to justice is the lack of reparation for his

successor. The most likely to inherit the throne, the two or three being pushed discreetly by Saudi Arabia and Turkey are as close to neo-Fascist as you can get. They will indeed keep stability in the nation of Iraq. They will indeed prevent truly democratic movements from upsetting the government. They will indeed not create an independent Kurdistan. They will indeed continue the hatred towards Israel.

Douglas MacArthur strode into Tokyo like an American Caesar and turned a medieval nation into a modern industrial giant. The Americans found untainted Germans and molded the economic power of Europe out of Hitler's rubble. But Asians, different as they may be are one thing. Germans and their business at all cost are another. Arabs are a dimension unto themselves.

One can understand why

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Jewish professors are coming home

These remarks weighed by Hillel directors at four universities on the change in academe whereby Jewish faculty, especially the younger ones, are becoming involved in Jewish life, are reprinted with permission from that remarkable bi-monthly newsletter, Sh'ma, edited by Rabbi Eugene Borowitz.

By EDWARD FELD

One of the remarkable changes in the atmosphere of higher education in America over the last generation is the place of religion in the academic community. Not so long ago, it was the case that someone who wanted to be considered an intellectual would have been reluctant to express any personal interest in religion—displays of religious belief were considered *trif*—while now religious affiliation can be openly spoken of within the context of the university. Alongside the new respectability religion has attained, Jewishness as a whole has become a matter of status rather than embarrassment. These changes are quite visible in the increasing numbers of faculty who attend High Holiday services, and those who regularly participate in a Shabbat morning service on campus. Today, a Jewish president of a university will hold the Torah for Kol Nidre at Hillel High Holiday services—a picture altogether unthinkable just a short while ago.

Yet, this transformation has another side as well. Comparing the membership list of the Jewish Center of Princeton—the only local synagogue, with our Hillel list of Jewish faculty, I discovered that only about 10 percent of the faculty were members of the Jewish Center. One reason may be practical—the local synagogue charges \$1200 in dues as well as an additional building fund fee for new members, making membership prohibitive on faculty salaries, but surely there is something deeper at work, as well.

Perhaps it is still true that there is some mistrust of institutional affiliation, that faculty still prefer to see themselves as members of a community of inquiry and not fully part of the general community.

It might also be the case that when faculty meet the suburban Jewish community they find less in common with the values of “those people.” Such issues as gender roles, allegiance to Israel and the importance of theological inquiry may be perceived differently by these two groups. One faculty member described to me his disgust at a synagogue advertisement that announced that the local “beauties” would serve coffee. Several have talked about their feeling that membership in the Jewish community seems to necessitate an endorsement of all that Israel does. Others complain that the level of discourse in synagogues, including that of rabbinic sermons, is hardly intellectually stimulating. Many of these people find it easier to associate with other faculty at separate academic services and gatherings sometimes sponsored by Hillel Foundations.

While these issues that some people raise may help in explaining the behavior of certain faculty, it is also important to keep in mind that they are, by and large, products of the American Jewish community. Like their non-academic peers, they are ambivalent about Judaism, and a high percentage are intermarried. Many follow the same rhythms as the general community: they become more interested in Jewishness as their children reach the age of bar and bat mitzvah.

When I first came to Princeton, I decided that I would meet faculty by weekly taking a different faculty member to lunch. I called up people who I had heard had some Jewish interests though I hardly knew them. Invariably, the luncheon went the same way: the faculty member would tell me about the trauma of his bar mitzvah and his missed meetings with the Jewish community. One faculty member, ordering a tuna sandwich, prefaced it by saying that he was not ordering ham today, not because of kashrut but simply because he wanted tuna today. As is the case in many suburban synagogues, I am most likely to have faculty I am unacquainted with approach me around life cycle events: their own or their children's marriages, their children's approaching bar or bat mitzvah, or the death of a parent or close member of the family, etc.

Yet, all that having been said, I return to the original point—there is now more of a place for the pursuit of serious religious and Jewish cultural interests on campus than has been true for decades. Many faculty members whose primary fields are not Judaica have been able to integrate the teaching of specifically Jewish material into their courses, even teaching courses in Jewish Studies. Others yearn to study Jewish materials—for the past several years I have been teaching a Talmud course for faculty. And as I mentioned, it is quite common to have Shabbat minyanim on campus largely populated by faculty. Such minyanim are popular at elite campuses such as Harvard and the University of Chicago. Many schools have associations of Jewish faculty sponsored by the local Hillel foundations which give faculty members an opportunity to meet with

other colleagues as Jews, and discuss issues of Jewish significance.

But the new interest in religion and Jewish life goes much deeper than socializing. Judaic themes become a means for many faculty members to understand their own disciplines. Harold Bloom is probably the most stunning example of an intellectual who has used kabbalah to inform critical theory, but he is not the sole example of intellectuals who are fed by Judaic sources.

All these phenomena point to a new Jewish vibrancy among faculty. If one were to guess at the causes one might suspect that the loss of faith in the greatisms of the twentieth century—communism, socialism, liberalism, scientism—has opened the way for reexamination of the possibility of religion. There is yet skepticism as to whether religion will provide answers where other ideologies have failed, but there is a willingness to examine the possibility that the dismissal of religion which constituted a central theme of modernism was achieved too hastily, and that there are sources for renewal hidden within religious and Judaic materials that might well be used by people struggling to make sense of their lives in this post-modernist age.

In this, what faculty are undergoing may be an exemplum of what is taking place in the larger society. The optimism of the post-war period has been replaced by visions of poverty, drugs and violence. Secular society seems incapable of coping with these new challenges. Indeed, much of it seems to be the result of the breakdown of community. It is this felt need for community, for a means of expressing commitment to values, of finding faith in the age of the loss of belief that impels the new search for a religiously meaningful life characteristic of a large segment of our society. Faculty, too, are responding to this need.

Edward Feld works with faculty and students through Hillel at Princeton University.

By JOSEPH KOHANE

Jewish professors are us, they have come of age!

That original intensity of yesteryear, in evidence during the earlier stages of their association with the university—when they could be relied upon to hold the line against the encroachment into academe of the irrational claims of religion and the particularist tendencies of Judaism—has all but given way to a middle-aged acquiescence. It seems that life's stubborn impenetrability which is, after all, the fertile ground of religion, has once again caught up with even these brightest devotees of the Enlightenment.

Who can blame them? They have eroded for us too, those prized foundations for our certainties; our trust in human and institutional perfectibility has faded; hope in society-transforming agendas is today faced down, outnumbered by a thousand qualifications and met by cynicism. With the demise, or at least serious wounding of our best and deeply longed-for aspirations to effect a better world, many of which were so avidly championed and first formulated at the nation's campuses, has come a return (ateshuvah) to older, more traditional modes of making sense of the world.

In a university town like Ann Arbor, it is plain to see that public expression of Jewishness is no longer the courageous stand of a tiny minority of Jewish faculty. Hundreds of faculty families swell synagogue and temple membership roles, contribute to UJA and support the local JCC. They also offer their talents, often at no cost, to Jewish communal organizations. No doubt, the huge increase in the Jewish faculty after World War II provided a certain security in numbers and surely indicated a new receptivity to the presence of Jews in academia. The civil rights movement with its attendant black pride rallying cry evoked a response within Jews for greater Jewish authenticity.

With Black Studies moving into the neighborhood, could Jewish Studies be far behind (an academic reversal of white flight)? Ironically, at the university today nothing musters Jewish faculty around their Jewish identity as much as curriculum changes that aim to recognize the contributions of minorities from non-European cultures to Western civilization. They view omitting Jews from the list of endangered minorities as an attack upon Judaism or, at the very least, as an attempt to question Judaism's very right to exist.

If, as has been said above, Jewish faculty hide their Jewishness less and affiliate more, it must be made clear that they, like so many of their non-Jewish colleagues, still cast somewhat of a jaundiced eye upon what they see as the irrationality and rationalizations of the contemporary religious enterprise. Not unlike many of their fellow Jews, they find prayer and religious observance problematic. Few make the time for Jewish study. Where informal study does occur, they often enjoy it, although it is the rare case where this becomes translated into religious commitment, which is still regarded as naive and unconvincing.

For many Jewish faculty with little or no Jewish background, and for quite a few with background, the synagogue is a place to meet fellow Jews and to mark life-cycle events. Membership provides a Jewish educational-social framework for one's children. However, even as they embrace their Jewish identities and seek ways to institutionally and personally connect to the larger Jewish community, Jewish professors are careful about violating the fundamental world-view with which they enter upon the search. It is often painful to witness their abject discomfort with specific Jewish liturgical or ritual situations, a discomfort that vanishes almost completely when they pursue Jewish political, artistic and intellectual forms of expression.

The greater public awareness of the Holocaust and the example of Jewish secular life in Israel have spawned emotions and associations that were not a part of an earlier generation's experience. Both Israel and the Holocaust provoke a rethinking of stereotypes about Jewish identity. The Holocaust opens a wound that can't be ignored, and consequently admits new possibilities where previously there was mostly estrangement. Israel does the same. Israel and the Holocaust are catalysts for a type of personal-intellectual speculation about Jewishness that can be very powerful and insistent. Together they pose a challenge that presents an opportunity for reinvention that is desperately sought by many modern Jews. For Jewish faculty in particular, this undertaking is itself a form of engagement and participation in Jewish life that leads them to seek out other Jewish contexts in order to make sense of it.

To truly understand the new involvement by Jewish faculty in Jewish institutions such as the synagogue, for example, it is important that we look not only at the changing attitudes of our professors, but also at the institutions they are joining. The observation can be made that most Jewish institutions today can make the likes of Jewish faculty feel welcome only because the vast majority of affiliated Jews themselves (as well as their lay and religious leaders) harbor a considerable amount of ambivalence to their Jewishness. They, therefore, not only invite, but insist upon a fair dose of skepticism and ambiguity within nearly every Jewish environment, including the synagogue. In other words, the Jewish mainstream has moved much closer to the position classically identified with the university crowd, even as the Jewish intelligentsia has moved away from its liberal, relativistic, anti-religious, committed secularist posture.

By pointing out that Jewish faculty are us, perhaps we are making more of a statement about Jewish society as a whole than about Jewish faculty. The significant increase in Jewish self-consciousness, the heartfelt efforts by an ever greater number of Jews to connect to some form of Jewish lifestyle has broadened the tolerance for diversity within Jewish institutional life. Jewish faculty's unprecedented high level of comfort with its Jewish identity may be an indicator of a shift that has occurred within the American Jewish community. It may reflect the readiness of individual Jews to stand up to their Jewish tradition to make it over in their own image even as they strive to make themselves over to fulfill the minimal expectations imposed by affiliation. Most branches of Judaism are too delighted with this renewed interest in their movements to spurn the newcomers — these peculiar *ba'alei teshuva* — who if not exactly unrepentant, can be characterized, at least, as provisionally repentant.

Jewish professors who are proud of the Jewish people's accomplishments, endurance and sheer longevity, who feel empathy for fellow Jews, who have little or no grounding in Jewish learning, who are fiercely proud of their own intellectual attainments, do not enter into the Jewish mainstream as supplicants, apologetic for their former alienation or indifference. Not only do they not know the meaning of even basic Jewish ritual, but they do not particularly want to know it either. Defiance here is partly a result of inadequacy as well as, our professors would maintain, a deep sense of intellectual integrity.

What are we to make of this stunning spectacle of Jewish pride striding through the corridors of academe: kippah-bedecked scholars, affiliated Jewish presidents of Ivy League colleges, AIPAC through Tikkun types, non-Zionists, intermarried Jews, feminist and gay Jews — so many unabashedly professing their basic belonging to the Jewish people! They are changing Judaism? They are us.

Joseph Kohane works with students and faculty through Hillel at the University of Michigan, Ann Arbor.

By DANIEL I. LEIFER

What does it mean to do Jewish work with Jewish faculty? One must realize that teaching and research is a business like any other business. This is not a negative comment but an objective statement. It is, however, a shedding of that starry-eyed adulation of a '50s adolescent that is still held by many in the non-academic Jewish community.

Faculty are not selfless toilers in the vineyards of knowledge and truth who have no interest in the "real" world. Faculty are in the business of producing a product: articles and books. The more the better; quality is not always the first consideration. What comes first is getting it out; then getting it reviewed. The product has no measurable worth unless it is reviewed by others in the business (colleagues). Last and least significant is the number of sales. Where numbers count is in class registrations. Though teaching is secondary in the "top" universities, the money brought in by tuition and class registrations is not. Your worth is measured, in part, by "sales," i.e. the number of students who purchase your

class. This is the reason why there are so many money-making M.A. programs, summer schools, and "returning scholar" programs.

There are, however, two dimensions to the power struggles in a university that exacerbate the problem.

1) There are fewer controls on the unbridled ego, fewer rules, fewer systematic procedures for review and adjudication of conflicts, fewer supervisory procedures than are found in corporations or in government. The university is the last bastion of 19th century laissez-faire capitalism: private entrepreneurship with no regulatory controls.

2) The circle of people upon whom one is dependent for self-validation and positive review, and therefore for promotion and success, is much smaller than in the world of business and government. How many people will read your papers and books? The power of a few colleagues, even one person, can make or break 10, 20 years of work and ruin a life.

I believe these two factors lead to the great insecurities and heightened sensitivities to the slightest rebuff or neglect that are part of the daily life of faculty members.

This background is necessary to understand what Jewish faculty do with their Jewishness: why they hide it, are ashamed of it; when and where they feel at ease to express it, to live it.

Looking back over a quarter of a century, the watershed event in the expression of Jewish identity was the June 1967 Israel-Arab war. Just as in the American Jewish community at large, this was a turning point in Jewish affirmation and involvement. I will never forget the spontaneous gathering of faculty in our Hillel living room on the afternoon of June 6. I saw people I had never seen before, never knew were Jews. The threat of another Holocaust hung over everyone. They didn't want to be guilty, as they believed an earlier generation had been, of failing to rescue their brothers and sisters. Faculty held public meetings, signed petitions and raised money for UJA — for the first time in their experience.

The situation never returned to the status quo ante. All of them were willing subsequently to be identified as Jews through Hillel. Many became active, creating Jewish faculty programs, participating in regular Hillel activities, contributing money to Hillel. After 1967, it was possible to create a Hillel Board with continuing faculty leadership. The undergraduates and graduates of the time became the new generation of faculty — more open, direct and straightforward in acknowledging their Jewish identities. This period coincides with the rise of Jewish Studies on campus, and the flourishing of new courses, appointments, departments, journals and publications by university presses.

Yet despite the flourishing of an affirming Jewish presence in the academy and in student life on campus, there is still ambivalence and insecurity in the behavior, thoughts and feelings of Jewish faculty. The ethos of the university is universalism, not particularism. Despite the growth of political conservatism on the campus, most Jewish faculty are still old-style liberal Democrats. Jews are well represented in the faculties and administrations of this nation's universities. Jews have prospered in their academic "business," gaining fame, awards, power and upper middle class economic security. That is why I've never heard a Jewish faculty person say publicly that Jews are "also" a minority, like the African-Americans (Blacks) and Hispanics. After all, though Jews make up 2 percent of the American population, they are 40 percent of the faculty at the University of Chicago.

For all these reasons, Jewish administrators are very reluctant to grant any special recognition to Jewish festival and dietary observances when they conflict with established academic calendars and the usages of facilities and budgets. They are not reluctant to accommodate the special demands of the other, perhaps "truer," minorities whether out of conviction, guilt or pressure. In sum, you have to be very good and/or very determined to wear your kippah and tzitzie on the outside and not fear being held back on the academic fast track.

But when they gather together as Jews, as they increasingly want to, the faculty do think of themselves as a minority. Just like the Jews outside academe. They are worried about what worries other Jews: anti-Semitism (the classical academic variety and the new popular violence-tinged variety of students), quotas, preferred hiring (affirmative action), the declining number of Jewish students as high achievers, particularly in the sciences (there is a wishfulness in the comments by Jewish faculty that Asians are the "new Jews" on campus).

The intensity of these perceptions and feelings are related to the academic institutions wherein Jewish faculty teach. It makes a big difference if you are teaching at an almost all black urban community college, a large state university, a liberal arts college in a rural town, or an elite private urban college. At the University of Chicago there is comradeship amongst Jewish faculty because there are so many of them. But you should hear the anguished expressions of loneliness and isolation from someone who teaches at Chicago State University. Even with a high prestige Ph.D. where you are (stuck) shapes your sense of self-worth and the possibilities and limits of expressing your Jewish identity.

The campus is at the forefront of assimilation and intermarriage. In these self-enclosed, self-perpetuating communities, the rate of intermarriage is at least 40 percent. Not so in non-academic high Jewish density urban and suburban neighborhoods. Whether a person chooses to live in a Jewish neighborhood and commute to campus or chooses life in a university enclave tells you a great deal about

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UJA future in question

By RABBI SAMUEL SILVER

Why did Stanley Horowitz, professional head of the UJA say he was resigning as of July 1? He did a fine job, most people in-



his own people. He was, however, venerated by his people, who still retain some of their xenophobia since Germans gave the Iraqi the stuff from which he made poison gas, and there are still Germans who tilt against Israel. Saddam also

hates everyone, but his own people exalted him and he incited Arabs in the West Bank, Jordan, Gaza and elsewhere to laud him. Perhaps there is some parallelism after all, Strigler muses.

Rabbi Rappoport

For a long time it was believed that between the 6th century and the 16th Judaism experienced an age of intellectual darkness. That view was spectacularly altered after a scholarly giant, Rabbi Solomon Judah Leib Rappoport, threw light on that period in a series of books and profiles of such luminaries as Saadia, Rashi, Maimonides. etc. In the Forward, Dr. Heshel Klepfisz cannot understand why no one has marked Rappoport's 200th birthdate. What is remarkable about Rappoport (790-1867) is that he was an autodidact. He had yeshiva training but he learned German, French and other languages without benefit of colleges. He was a star of the so-called Enlightenment, that is the breakout of Jewish savants into the non-Jewish world, though he was a devout Jew and occupied a number of pulpits, including one in Prague. He opposed some of the Chasidic excesses and took issue with the early Reformers, but did not read them out of Judaism as some of his Orthodox compeers did.

Saddam/Adolph

When Pres. Bush compared Saddam Hussein to Hitler, some Jews winced, declaring that Hitler was a vicious unicorn, and that the agony of the Jews under Nazism is trivialized when Hitler is likened to anyone else. That was the reaction of Mordecai Strigler, editor of the Forward. But he's had some second thoughts after reading in the Germany newspaper, Der Spiegel, some observations by a German, Magnus Entensberger, who says that when it comes to viciousness, Saddam is a cut above Castro, Pinochet, Batista, Marcos and other tyrants. Hitler hated everyone, including

Shoah revisioning is not punished

AURORA, Colo. — The local school district has reached a settlement with a teacher who told her students in 1987 that the Holocaust was really the "holohoax" and reportedly gave students literature produced by revisionists claiming that there never was a Holocaust and that six million Jews were not slaughtered by the Nazis.

The news account in The Intermountain Jewish News here did not state specifically that Dorothy Groteluschen was not penal-

ized only that her case was "settled" by the school district.

The ADL expressed disappointment about the conclusion of the case, claiming that the settlement seemed to back away from any suggestion that the teacher acted inappropriately.

Evidently Groteluschen sued the school board, for in her suit she claimed that she was trying to "get students to think," not to tell them the Holocaust was a hoax.

By RABBI MAURICE DAVIS

Coming up on YIZKOR, and what a yizkor this year promises to be!

Coming as it does at the end of Pesach, our first re-



membrance ought to be of the Exodus itself, that march out of slavery into freedom, and a kind of silent moment for all those who died in the attempt. If yizkor means to remember, then let us remember them.

But yizkor is more personal than that. It is a time to remember our loved ones, all those who had so great an impact on our lives, who carved so hard the path of our ascendancy. If yizkor means to remember, it is time to remember them.

At the close of a celebration, there is a pause for sadness. We Jews can never take our joy unalloyed.

Aside from Pesach, however, there is another festival going on full swing. And one that also needs a yizkor. Our victory in the Gulf War is being celebrated by all sorts of people. Hawks and doves, liberals and conservatives, Jews and Christians, all for their own reasons, and all in their own ways.

How about a pause here, too? How about a moment of silence for those who did not come back? How about a thought or two about the victims? And victims there are. If yizkor means to remember, then let us remember them.

Much is made of the devastation in Kuwait, which is as it should be. And the International Red Cross is pouring in its help and support. Which is as it should be.

But Kuwait is not the only victim. Israel suffered, too. Not nearly on the level of Kuwait, of course, but then Israel is not as wealthy as Kuwait, either. Israel has not spent the past 30 years bringing in 40 million dollars a day from oil wells. Israel is in desperate financial shape. And Israel was bombed night after night. Its buildings were destroyed. Its people wounded

and killed.

I don't see such a fuss being made over Israel. The nations of the world praised Israel for doing their bidding during the war. But the war is over, and guess who is in the process of being forgotten? If yizkor means to remember, we had better get started remembering.

The "mission" of Israel, which was to sit on the bench, is now replaced by the "omission" of Israel from any further discussion.

I don't see the International Red Cross over there. The International Red Cross

that does not recognize the Magen David Adom, the Red Magen David, has made it a habit not to recognize Israel, either. Except when it plays footsie with the Palestinians, and joins in condemning Israel.

The yizkor that reminds us to remember, let it remind us to remember Israel. No one else seems ready to do that.

Rabbi Maurice Davis can be reached at 2 Classic Court South, P.O. Box 351579, Palm Coast, FL. 32135-1579

Walesa agrees to fight anti-Semitism for sure

NEW YORK — In his first meetings with American Jews, Polish President Lech Walesa perhaps found them a different breed than those he is used to dealing with in Europe. In fact, he clearly was upset when he was pushed to flesh out his promise to fight anti-Semitism and to relate his plans for doing so. It was a meeting with several dozen Jewish leaders under the aegis of the World Jewish Congress. After saying that he would oppose anti-Semitism with all my authority," he was pushed further and almost blurted out "I will be where anti-Semitism is. I cannot give you more. If I could be a Jew, frankly, I would, and I would shout to all the world, 'I'm proud to be from the chosen people.'"

To that response, one Jewish leader told him, "You wouldn't want to. It's not easy to be a Jew."

Walesa wasn't going to let that one pass. "It's not easy to be a Pole either," he shot back, evidently meaning a Polish leader confronted by Jews who were intent on pressuring him.

Sam Bloch, senior vice president of the American gathering of Jewish Holocaust Survivors, urged him to "personally speak out to the Polish nation about repeated acts of bigotry" and "to teach them that hatred of Jews is un-Christian in the spirit of Vatican Council II".

Walesa termed that suggestion "a politician's slogans" and then asked Bloch to "give me ways of solving this, and I will do it, I promise you."

\$42.2 M. bequest to UJA-Federation

NEW YORK — One of the largest gifts to the UJA-Federation came in the form of a bequest from Lucy Goldschmidt Moses, who was born to a wealthy New York family and was the widow of lawyer Henry L. Moses. The gift totalled \$42.2 million and was the largest of the \$170 million in all in her will.

She died at the age of 103 in August.

Of the bequest to the

New cold cuts now for Russian tastes

TEL AVIV — The new line of smoked meats on the market is called Perestroika and it comprises six types of cold cuts with an Eastern European flavor. Included is a Bulgarian-style slightly sourish hard salami called

Federation, \$27.2 million was for Jewish educational institutions and health and human services for some of the 130 organizations served by it, and \$17 million to aid immigrants in Israel and other Jewish communities abroad.

Mt. Sinai Medical Center received \$21.4 million for research and scholarships and \$17 million will be shared by Columbia College and Columbia Law School.

Lukanka, known in the Soviet Union as Sorchicha, and a Hungarian-style salami called Budapest. Also included is a veal bacon-substitute for frying named Marbacon.

Bickering over peace approaches

By SAMSON KRUPNICK

It should be crystal clear to all Israelis that the coming months will be critical in our dealings with the United States in formulating



a peace process that will be acceptable to both countries. In this post-war atmosphere, the United States occupies the unchallenged position of the sole super-power, willing and able to impose its influence upon all parties in the Middle East in order to effect a peace settlement along the lines of the "New Order" heralded by President George Bush.

Undoubtedly, the most vulnerable to pressure is Israel. The recent visit by Secretary of State James Baker was but the opening shot of a continuing movement designed to "conclude a deal" and let the chips fall where they may. True, the Secretary was the model of moderation, seeking to learn and to understand the positions of the various parties to a proposed peace treaty. Verily, the Secretary must have learned a great deal in discussions with the Arab states of Kuwait, Saudi Arabia, Egypt and Syria, and with the Moslem, (not Arab) state of Turkey. He must have been shocked to observe the stubborn, unbending attitude of all but Egypt and Turkey (with whom we have diplomatic relations) to a formal peace treaty with Israel to include full diplomatic and economic relations. He must have been severely disappointed with the insistence of the Palestinian PLO delegation that all that they say and do is subject to Arafat's approval.

Nevertheless Secretary Baker is not one to "... silently fold his tent and quietly steal away." He is a man with unswerving determination, and in view of his great success in the recent war, commands a giant clout in this area, indeed in the entire world. A recognition of this situation should dictate a careful examination of Israel's strategy by the Government of Israel and by

all the members of the Knesset regardless of party affiliation. Prime minister Yitzhak Shamir has already indicated Israel's great desire to negotiate with any and all Arab nations individually, simultaneously with negotiations with Palestinians not directly affiliated with the PLO.

Health Minister Ehud Olmert repeated this approach with repeated emphasis in his highly-publicized address to the conference of the American Institute for Public Affairs. This indeed is a very effective start. Together with Israel's praised position of

The far left had always advocated the surrender of the areas. The war and the hostile attitude of the Palestinians (cheering on the roof tops as the Scuds sailed overhead) and their enthusiastic support of Saddam Hussein had shocked them somewhat. But they recovered quickly, arguing that missile warfare now eliminates disappointment at the Palestinian leadership: "Now they will have to come and look for me. Nevertheless all of these exercises in outbidding one another in what to offer the Arabs is obviously damaging to Israel's position at a negotiating table."

"restraint" in the Iraq war, this initiative is vital in order to offset the image of Israel as following a "hard line" policy on peace. Prime Minister Shamir had already stated that the Golan Heights cannot be a matter of discussion in negotiations with Syria. He had also refused to meet with the delegation that had met with Secretary Baker. These are all right and proper reactions, but to the uninformed public, these steps appear to contradict the oft repeated assertions by Israel that it is ready to negotiate "without preconditions."

A much more sophisticated and more subtle public relations approach is definitely in order so as not to

fritter away the overall benefits that Israel has gained as a result of the Desert Storm war, in which Israel played a "unique" role.

Another regrettable situation, admittedly difficult to control, is the unbelievable stupidity of the opposition parties in the Knesset. Before any negotiations have really begun, each group is vying with the other to come out with a peace program. The first to suggest a solution was Labor Alignment leader Shimon Peres, who "offered" the Gaza strip to any takers, as a start on the road to peace. That there were no takers is

not too surprising. Both Egypt and Jordan had so indicated repeatedly.

Another Labor Alignment leader, Knesset Member Moshe Shahal, "offered" an independent Palestinian State to the Arabs, arguing that "only this will prevent another war and impending disaster." That this approach runs contrary to his own party's stated platform did not disturb him.

The far left had always advocated the surrender of the areas. The war and the hostile attitude of the Palestinians (cheering on the roof tops as the Scuds sailed overhead) and their enthusiastic support of Saddam Hussein had shocked

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Change is needed

The painful subject of customs duties levied in Israel on items contributed from abroad to meet emergency needs here has arisen again. In the past, in time of war or national crisis, such items as medical equipment sent to hospitals as outright gifts from generous friends overseas were subjected to such high tariffs that in many cases the recipients were unable to gain release of them, and they were stored in government warehouses until after the need for them had elapsed. In some cases they were even returned to the donors.

At the outbreak of the war there was a critical need here for masking tape, both to seal the gas-proof security rooms in each home, and to tape up windows against blasts that could shatter the panes into thousands of flying lethal instruments. The one company in Israel that makes the tape was unable to keep up with the demand, and people sought frantically for the necessity.

Cities, towns and settlements in the north sent an appeal to friends in France, and a great shipment of the rolls of tape was flown to Israel, at the expense of the donors. But when the cartons got to Ben Gurion airport they were held up for payment of customs duties. All desperate efforts to have the tape released were in vain; the tax collectors insisted on their due. The intended recipients were ashamed and embarrassed to inform their generous friends of what had happened, but in the end they had no choice, and the French donors made another collection and sent a check to cover the taxes, though not without much bitterness.

The latest instances involve things sent to Israel as gifts to help meet the physical needs of new immigrants, and most recently to help families bombed out by the Scud missiles.

Another great need in recent weeks had been for transistor radios, since every family in the country must receive instructions by radio in event of emergency and possible interruption of power. Quick-thinking friends abroad, aware that transistors are not manufactured in Israel, sent shipments of some 30,000 receivers, and these met the same stone wall at the airport. Blankets, toys, clothing needed in emergency, all faced the same rigid rules: taxes must be paid. On transistors alone, the tax due came to 110 percent of the value.

The director of customs explained to the press that he had no choice. The law, he said, made no distinction between gifts and commercial products, between war or peacetime. As the law is written, no tax collector has the authority to take it upon himself to waive the taxes. To do so would be dereliction of duty and open the door to fraudulent commercial imports.

Unless the Knesset makes immediate provision to change the law or, to provide for authorized, responsible exceptions, such cases will continue to arouse resentment and make Israel look stupid.—C.A.

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POST & OPINION

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SOCIAL CALENDAR

By Jean Herschaft

Orthodoxy and the Jewish Woman came to highest salute at Young Israel's 79th annual anniversary banquet when it honored Julie Frank, the only female officer on its board, with the Community Service Award, at the Sheraton Center in New York City.

Frank could easily grace the cover of a Glamour, Mademoiselle or Vogue Magazine. She's devoted to her congregations: Ohev Shalom in New York and Aish Hatorah in Israel. The blue-eyed blonde produced 2,000 hours of broadcast brilliance for the New York Board of Rabbis for over 4 years. The #2 man in government in New York City leadership, Andrew Stein, city council president, has utilized her talents for the past five years as his "Liaison to the Jewish Community." He credits her for linking the New York City Chamber of Commerce with the American Israel Chamber of Com-



Julie Frank, left, and Toby Willig

merce for mutual benefit. This Orthodox gem organized the first Get Conference for judges to illustrate to them how the American judicial system can aid women experiencing difficulty in obtaining a Jewish divorce. And in another achievement, that enhanced inter-group relations, she put together the "Tell-a-Friend" program here which matched Jewish senior citizens with minority underprivileged children — black and Hispanic.

At the Young Israel reception we managed to slide in an interview with her between the many hugs, kisses and embraces she received from her own fan club of Jewish political leadership.

Questions that she tackled as the pro she is: "Can a young Orthodox woman manage a career and a young family at the same time?" Reply: "It depends on the woman." Could you? "It will depend on the circumstances at the time. Now, I believe that I could." What is the most meaningful part of your work in city government? "Making this political office do good work — projects for the city's children, Jewish events and Israel."

Several months ago she coordinated a meeting at City Hall that brought together VIPs of the business world to provide ideas on placing the new wave of Soviet emigres into job training and placement in positions for those with experience.

Her work as director of communication for the Board of Rabbis here spelled for her, she noted, "the most powerful way to sell the Jewish story."

Frank, radiant in a glittering gold jacket over a highnecked black silk dress, praised Young Israel for advancing Orthodox woman by awarding her the niche of the first female on its Board of Directors.

"It marks a new era for the Orthodox woman," she joyfully remarked. Significantly, Young Israel is exhibiting and presenting her in forums to be seen and heard, not only to grace the board room at meetings. This evening she was center stage on the dais and made a main address. Woman's swift ascent

Continued on next page

JEW BY CHOICE

Passover-Easter problem simpler

By MARY HOFMANN

The December Dilemma is the big one. Every year the Jewish press and temple bulletins everywhere devote lots of space to the problem of the



dueling December holidays. And every year, converts to Judaism and their families go through a convulsive ordeal coming to terms (or not coming to terms) with the mutual exclusivity of the events.

I don't often hear about an Easter/Passover problem, however. Surely I'm not the only person ever to have been afflicted.

Perhaps emotions simply don't run as deeply about the spring holidays. Perhaps Easter is envisioned generally as a smaller, more pious holiday than Christmas, which has been commercialized almost beyond religious recognition. Perhaps Passover is more competitive with Easter, celebration-wise, than Hanukkah is with Christmas. Or perhaps everyone is merely more mellow in the spring and it just isn't such a big deal.

I, for one, always loved Easter. In my secular household, Easter never held any religious significance. It was simply, and splendidly, a perfect Sunday morning resplendent with a basket full of glorious chocolate things, marshmallow chickens and rabbits (sometimes real chickens and rabbits), a treasure hunt for colored eggs and usually a couple of small gifts intimately related to the coming of spring. Easter was jump ropes and jacks, roller skates and hula hoops, mushballs and badminton rackets.

Passover was only a peripheral part of my childhood. While I cheered on the chocolate, my friends muttered about matzo's and Manishevitz. We compared notes, talked about the Exodus, and I attended a seder or two. The theme was grand, the participants enthralled, and I felt like an outsider. Fuzzy chickens and chocolate prevailed.

When John and I became

Jewish to those many moons ago, Passover became our spring holiday. The fuzzy chickens and chocolate weren't so easy to dispense with, however. A basket, some candy, a few hidden eggs. It didn't seem like such a big hairy deal, after all, and it only lasted an hour or so. It wasn't like having a giant tree in the middle of the living room for weeks. The transgression seemed smaller, and I found it easy to rationalize just a tiny bit of Peter Cottontail cheer.

Interestingly, it was probably my mother more than

hunts?" I imagined her shouting. "No more chocolate bunnies and peeps?"

Instead, after a discussion about the upcoming seder (she loves seders), I tentatively mentioned I was thinking about foregoing the bunny stuff. She didn't even blink. "It does seem kind of silly to keep on with it," she said. "Passover and Easter are both celebrations of spring, after all. The seders build wonderful memories for children, and they do get to hunt the afikomen. That's close enough, I guess. But would you mind if I still gave the kids

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anyone who got us over the holiday hump. The year I decided Easter really had to go, I broached it to her very, very carefully, anticipating a major reaction. "No more egg

a little something? A jump rope, maybe? Or roller skates?"

I told her I could handle that. And then I hugged her.

Krupnick

Continued from prev. page
them somewhat. But they recovered quickly, arguing that missile warfare now eliminates disappointment at the Palestinian leadership: "Now they will have to come and look for me."

Nevertheless all of these exercises in outbidding one another in what to offer the Arabs is obviously damaging to Israel's position at a negotiating table. Any dummy knows that when one sits down to a "poker game" he should under no circum-

stances show his hand. The obvious overriding need for unity at this point in Israel's official position is being ignored in favor of some local and personal political advantage.

All of Israel was solidly united during this war. May the Almighty grant us another miracle in addition to the many that we witnessed recently, and restore to us this cherished unity.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel)

FROM THE DESK OF:

Threats to Israel self-defeating

By ARLENE G. PECK

While recently coming across some old magazines I read an article, written last year, in Present Tense magazine, published by the



American Jewish Committee. In it, the 25,000-member Jewish organization was highly critical about what they called, "The erosion of the mask of unity within the Jewish community and its support of Israel which began shortly after the Israel involvement in Lebanon in 1982 to it's handling of the intifada." Well, now in reflection I wonder how the unity shapes up. Have all those Jewish brothers in the diaspora remembered the recent reactions of the Arabs and the PLO during the Scud attacks into Israel? I wonder?

The changes over the past year have been astounding. The signs of anti-Semitism in the Soviet Union are still a factor in the Middle East. The danger is still there of conflict and confrontation, violence, extreme nationalism and anti-Semitism. I was outraged then when President Bush had the audacity to interfere in the Israeli government by sniping at Israel by speaking out against allowing Soviet Jews to resettle in the West Bank or even East Jerusalem, for that matter. It bothered me then, and even more today that the issue of the West Bank was to be held separate from the issue of Jerusalem. Does he really think that is a bargaining chip? How dare those that have no vested interest, no need for survival, no concern for Israel interfere in the internal affairs of our country, Israel? Notice how the Arabs kill anyone of their own people whom they suspect of co-operating with the Jews?

Yet, because Prime Minister Shamir refuses to sit down with the murderers at Munich and recent allies of Saddam Hussein, he has been called "intransigent." Our President and State Department have called him an obstacle to peace.

Tom Teepen, the editor of the Atlanta Constitution's editorial pages, said it beautifully in a column when he wrote, "It is easy to be glib at a distance about the risk Israel should take in trying to tease up a peace from it's volatile situation as Mr. Bush was when he suggested Israel should reopen the issue of control over East Jerusalem. That was a studied provocation. There was no way Mr. Shamir's constituency could support participation in a process whose potential outcome could include the loss of East Jerusalem." He continued, "Israel needs reinforcing

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context in which to take risk for peace, as risk there certainly will have to be. It will be easier for Israel to take certain risks if it is confident of US understanding than if it is uncertain."

Israel, I am sure like most of us, responds much better to reassurance than to threats. The State of Israel is not the 51st state. How dare our country interfere in the internal affairs of a foreign nation because their policies are not operated on the political cycles of our country? If the price of US friendship is to topple the

Israel government and promote chaos, then I wonder myself, what is the price of that friendship? Maybe it's time for President Bush to remind the Arabs they best be getting someone other than Arafat to do their dealing for them. He should also remember that the very small country of Israel has a right to feel threatened with the fear of concessions. I wonder, have they changed the PLO covenant which calls for the total destruction of the State of Israel?

I think not.

Would Canada or the United States accept a UN

By RITA EDLIN

Q: I have been divorced for over two years. The court gave me "reasonable visitation rights" to see my two children, but my ex-wife tends to let me see them only



at her convenience. She wants me to tell her where I am taking them and who else will be there. The last time I saw my son was four months ago. Even though she gave me permission to take him, she later signed a warrant for my arrest for kidnapping my own son. That cost me a sizeable fine. I'm afraid to ask to see my children now, for fear she will swear out a warrant for my arrest again. I cannot afford an attorney. What is your advice?

A: You sound so frustrated, angry and disappointed! But you are NOT powerless and you DO have a right to see your children.

My guess is that your problems with visitation are more in the emotional and relationship department than in the legal realm. If it were simply a matter of law, you would both simply abide by the court's ruling, thus avoiding more

involvement with lawyers and the court.

So often, people who are legally divorced cannot get emotionally free. They are not able to relate to their children's other parent as someone who is no longer their spouse. They are unable to put the past away so they can enjoy the present and future.

If this is true in your case, the conflicts between you and your former wife were not finished by the divorce. Instead, they continue to affect you and your relationship with your children.

They probably affect your own opinion of yourself, too. It's not likely that things will improve — unless you begin to make some changes yourself. And that's always easier with the help of a professional counselor.

So why not make 1991 a better year for yourself AND your children. Call one of the counseling services listed under "Community Services" in the front of the white pages of your phone book. Family Service Agencies have sliding fee scales so you won't be charged more than you can afford. Call NOW. You'll be glad you did.

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

Shipley

Continued from page 9
the wise heads in the administration are telling the Bush/Baker team not to get too close to this one. To let the Arabs do it to themselves. Wouldn't be nice though, just for once, to see the bad guy get his? If we are accused of a John Wayne mentality, wouldn't it have been nice for once to do what

General Schwartzkopf wanted: Get into the great final fight and leave the black hat in the dust, allowing George Bush to stride into the sunset, wimp image lying next to the butcher of Baghdad?

Jim Shipley can be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

Social calendar

Continued from prev. page

in Young Israel was her theme. Frank's pride in Y.I.'s adoption of Soviet emigres — 1800 families adopted by its 52 chapters — was the highpoint among projects here and in Israel.

Frank pointed out another remarkable item: Y.I. was paying tribute this night to non-Jews among its honorees: Denis Mehiel and his wife, German-born Edith Volk Mehiel, members of the Holy Trinity Greek Orthodox Church, in New Rochelle, NY.

Her parents from Far Rockaway, NY were eager to tell me that "Julie even from age 10 published a four-page local newspaper named The Jewish News.

At the dinner, there were many bachelors hovering around the single miss on the dais.

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Jewish professors

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the intensity of his Jewish affiliation and his openness to intermarriage and assimilation.

The number of Jewish women faculty members has risen much faster than the number of non-Jewish faculty women in the last decade. This reflects the same pattern of achievement in the professions and has brought the same problems of sacrificing marriage, child-bearing and child-rearing — for the sake of publications and tenure. The larger pool of Jewish women at universities raises the percentage of intermarriages in the Jewish population as a whole, for in matters of identity, ambivalence and achievement stress, Jewish women are no different than Jewish men. At the university, I hear the same cry, "Where have all the good (sane, stable, heterosexual) Jewish men gone?" that one hears in the halls of law firms and brokerage houses. Part of my job (assisted by married Jewish women, faculty or spouses of faculty) is to try to find mates for Jewish faculty women and men. Despite some notable and heartwarming accomplishments, our success rate is not high.

It should be noted that all the "normal" joys and sorrows of being parents and grandparents are the lot of faculty. My work extends to empowering Jews via the creation of Jewish birth and naming ceremonies for their daughters: creating honest and non-flamboyant bar/bar mitzvah ceremonies for secular and non-synagogued families; funerals and memorial services for those who have no other connection to the Jewish community than Hillel, etc.

What then do Jewish faculty want from their Jewish identi-

ties? Or perhaps I should say, what do they want from Hillel and its professionals? They want the same things that students want. Not programs per se but pride and self-respect in being Jewish. If Hillel and its representatives are respected by the entire academic community, especially the non-Jews, then Jewish faculty feel supported and emboldened to affirm their Jewishness. The art of Hillel work is to know how to do this in small and grand ways.

Jewish faculty, like Jewish students, want somewhere and someone to turn to who will understand the stresses of their lives; accept them and work with them. Most of them are looking for nuanced and subtle modes of being Jewish; something hard to find in denominational congregations and Federations. No longer are most Jewish faculty rebelling and rejecting their Jewish identities; nor do they want to keep it bottled up inside. They are willing to be challenged to explore more deeply, to express more openly; yet they want to do it in a manner appropriate to their milieu and their careers. The mission of the Hillel professionals is to be *m'karev* (bringing close) always and in every way.

Daniel I. Leifer works with students and faculty through Hillel at the University of Chicago.

By CHAIM SEIDLER-FELLER

A new "Golden Age!" That's an accurate description of the current status of Jews in the academy. With no less than 50-60,000 Jewish professors on American campuses, with Jews comprising a third of the faculty at some of the best schools, with Jewish deans and administrators of all ranks a commonplace and with a handsome number of Jewish presidents and chan-

cellors, the American university has emerged as a Jewish success story. Clearly one of the great cultural achievements of the era, this overwhelming presence is a testament to a community that valued education as the means by which its members would enter and influence American society. It is almost as if the academy, which had until recently excluded Jews from professorships and positions of authority, had been transformed into a Jewish place.

Yet, as one encounters these ubiquitous Jewish faculty who have "made it," one is left with the gnawing feeling that the process has exacted a toll on their Jewishness. It is indeed the case that they have been fully accepted, but apparently it is with the implicit provision that they not be Jewish in too obvious a manner. There are even Jewish administrators who, having internalized this understanding, willingly assist in its implementation.

It would, however, be unjust to hold the university completely responsible for the assimilationist tendencies of the professoriate. Jewish academics are, after all, a self-selected group of individuals who have, by and large, abandoned their formal ties to the Jewish community and who seem to be ever in the throes of an identity crisis. Many, of course, have discarded all vestiges of Jewishness. But most, including a large number of intermarried faculty (Jewish academicians are the most heavily intermarried segment of the American Jewish community) have retained some residue of Yiddishkeit.

More to the point, there is a clear generational difference among the faculty: those who completed their degrees in the post '67 days of rising con-

sciousness are more willing than their older colleagues, who were reared on Freud and Marx and struggled against a genteel anti-Semitism, to openly express themselves as Jews. They are likely to have a young family and are seeking some Jewish type of connection. Given the make-up of organized Jewish life, it falls largely to Hillel to provide that link by creating a faculty community that might choose to celebrate the Jewish holidays together or to retreat periodically for a family weekend of study and association.

1967 and its aftermath occasioned yet another major transformation in Jewish academic life: the development of Jewish Studies as a rigorous scholarly discipline of the American university. As a consequence, virtually no research institution of higher learning is currently without a Jewish Studies program and there are even many small colleges and theological schools that can boast of a Judaica component. This has resulted in the intellectualization of Judaism and in an official recognition of Jewish learning as a legitimate intellectual pursuit. For many faculty who were not trained as Judaic scholars, this meant that it was "kosher," usually after earning tenure, to apply their particular discipline to a Jewish problem that had been of concern to them. In general, it meant that professors were seriously considering Jewish matters, that the public discourse at universities included references to Judaism, that university libraries built

Judaica research collections, and that graduate work in Jewish Studies became an option for the normal university student. In turn, the scholarship produced by this burgeoning field had a profound impact on both elite and popular American culture in the form of a proliferation of specifically Judaic publications and of articles of Jewish interest that regularly appear in the general scholarly and mass circulation journals.

This university undertaking, engineered by Jewish academicians, has opened the door to Jewish studies for many heretofore unlearned and unaffiliated Jewish intellectuals. One could say that Jewish Studies created an alternative mode of expressing one's identity as a Jew. This is certainly true for the scholars of Judaica, but it is also possible that other Jewish faculty who devote their lives to all forms of scholarship find Jewish learning the most appropriate means of articulating their Jewishness. These secular Talmudists, as I am fond of calling them, carry on the Jewish tradition of Torah lishmah, learning for its own sake, each one in his/her own discipline, and are therefore, easily drawn into a Jewish study circle.

It is the task of the Hillel professional to structure the circumstances and the environment that is conducive for such learning so that the current cohort of Jewish intellectuals can continue to carry on a learned and fruitful conversation with the tradition. One

Continued on next page

Ponet

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passing through the frightening waters of transformation. The entrance into those waters is always a Nachshonian leap because you never know how or if you will come through those waters. You begin on land and you end in the rapids.

It is this appreciation on a symbolic level of the role and function of water that explains a rather cryptic talmudic detailing of the responsibilities of parents for their child. In Tractate Kiddushin at 29A we learn: "The father is obligated to circumcise the son, to re-

deem him (if he is first born of his mother), to teach him Torah, to find him a wife, to teach him a craft, and there are those who say he must teach him to swim in water." Rashi explains the reference to swimming as protection against a possible accident at sea. But after some reflection on Pesakh's Seventh Day it becomes clear that parents have the responsibility to educate their children in the mold of Nakshon, ones who are ready and able to leap into the medium of transformation and so begin the process of liberation.

Luria

Continued from page 6
vously by the celebrated Rabbi Shimon ben Yohai as he hid in a cave from the Romans.

After he died, Reb Moshe's widow was offered a tremendous price for the original copy of *The Zohar* her late husband claimed he had found. She confessed

that her husband's story was a fabrication. Why? "Who would have paid a farthing for a copy of a book if my Moshe had admitted that he wrote it?" she explained. Who indeed?

Yaacov Luria may be reached at 3364 Sixth Ave., Apt. 112, San Diego, CA 92103

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MYSTERY PERSON

Do you know who's who?

The Mystery Person has taught political science at an Ivy League school.

The Mystery Person has signed statements condemning Israeli settlements on the West Bank.

The Mystery Person is a member of the Board of Governors of Hebrew University and a trustee of Brandeis University.

The Mystery Person won a medal of excellence in journalism.

The Mystery Person is editor-in-chief of a leading magazine.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses will be acceptable even though they arrive late from long distances.

LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

N. Shapiro praised for Falasha work

Dear editor,

Just read your editor's piece about the Ethiopian Jews. I was delighted to note your comment about Nate Shapiro. He has been the modest leader of our cause for the past decade; and the huge success of what has happened to the benefit of the Ethiopian Jews can largely be attributed to him. Not only has he given enormous sums of money to this cause, but he has used his influence in Washington and elsewhere to assure that what we were trying to do to save the Ethiopian Jews would be done, not once but continuously, with tremendous support from our U.S. government.

He has also been able to draw in a large number of givers and workers and volunteers, who were willing to give up everything and go to Ethiopia and do their bit to help out. ...

Finally Gen. Schwarzkopf

is saying openly what I have been shouting from the rooftops in speeches and letters to friends ever since the war in the Gulf states began. We should have gone all the way to Baghdad to see that Hussein is finally unseated and even more permanently disposed of. Now we may have to go back again and finish the job.

As to peace with Israel, unless Saudi Arabia, Kuwait, then Syria and Iraq sign a peace treaty with Israel ending the long-drawn-out war, Israel shouldn't even talk to the Palestinians about giving them home rule in part of the territories that Israel conquered in 1967 and reconquered in 1973.

Graenum Berger
1270 North Avenue 6-R
New Rochelle, NY 10804

Gay rabbi an oxymoron

Dear editor,

You recently published a letter, signed by four gay and four lesbian Reform rab-

bis, who claimed that they speak in the name of 21 other anonymous gay and lesbian rabbis, among them allegedly "Orthodox" rabbis as well. The letter commends central conference of American Rabbis resolution in favor of "Ordaining" and accepting openly gay and lesbian "rabbis."

Rabbis who are secretly gay and at the same time pose as "Orthodox" are hypocrites and frauds just like a non Sabbath-observing "Orthodox" rabbi is a fraud. Furthermore for the writers of the letter to refer to such persons as "Orthodox" is a fraud in itself. "Orthodox" and "gay" are mutually exclusive concepts. Such persons even if they received an Orthodox ordination pray like Orthodox, dress like Orthodox, serve an Orthodox congregation, in short look and externally behave like Orthodox, still cannot claim to be regarded "Orthodox." The same as if they secretly eat treif, desecrate the Sab-

bath or commit adultery. By routinely committing grave transgressions of the Torah they cease to be Orthodox.

In Judaism, the "observing and perpetrating mitzvot," as the signatories of the letter claim for themselves and for their anonymous, allegedly some "Orthodox" cosigners, cannot absolve anybody from performing, openly or clandestinely, grave aveirot — transgressions of Divine Law, the Torah.

Further ignorance of the basics of Judaism by the Reform rabbis whose signatures appear on the letter is shown by their claim that they are "sanctifying loving relations," a euphemism intended apparently to include some kind of a "marriage" ritual between persons of the same sex. Even a normal Jewish marriage is not being "sanctified" by the participation of a rabbi. In fact, theoretically such participation is not necessary at all. The basic function of a

rabbi at a marriage is only to supervise and certify that the marriage was performed according to the requirements of Jewish Law the Halacha. In fact, a rabbi in the Jewish religion does not have any sacral power or capacity to "sanctify" anything. The concept that a clergyman has some sacral power to sanctify any action or object is completely non-Jewish and taken from certain other religions.

I do not intend here to judge or to tell people what kind of lifestyle to choose for themselves. Genuine Judaism, commonly known as Orthodox, does tell those who wish to listen. But to deceive or to refer to deceivers as if they are the real thing, as the writers of the letter have done, is against common decency and honesty.

Y. Etzion
New York, N.Y. 10040

Editor's note: The writer has requested that his street address not be published.

Jewish professors

Continued from prev. page
never knows when and how exposure to a Jewish text will trigger a scholarly interest and ultimately yield a groundbreaking interdisciplinary essay or stimulate the introduction of a new course of study (e.g. a UCLA political scientist developed a course on "The Politics of the Bible" in response to his participation in a faculty study group); moreover, the symphonic variations that emanate from a discussion wherein the participants are drawn from different specialties are so enriching as to infuse the experience with a revelatory sensation. While so engaged, one feels as if Torah (the outsider) functions uniquely as a unifying intellectual force through which diverse disciplines, that otherwise have little or no contact, speak to each other.

Nevertheless, despite all the above vitality and the positive energy of an active Jewish faculty program, the integration of faculty into the organized Jewish community remains an elusive goal. This thorough-going alienation bespeaks a lack of trust on the part of both faculty and community. From the perspective of the faculty it reflects their firmly held belief that communal life revolves around fund raising and endless repetitive meetings, while issues of

substance are rarely if ever addressed in a serious and thoughtful manner. From the perspective of the Jewish communal leadership it reflects their sense that faculty have lost their Jewish moorings and that their primary commitment is to objective scholarship and not to Jewish survival. Both view each other as superficial Jews.

The truth is that the two groups speak a different language of Jewish concern and that those of us in the middle must undertake a mediating role as translators so as to facilitate productive interaction. (Our efforts to date in Los Angeles, however, have seemingly broadened the gap, due largely to some stereotypic bungling on the part of the communal leadership.) As an atmosphere of anti-intellectualism continues to grow in a community that is increasingly dominated by a business class, this enterprise takes on an air of urgency. For it is difficult to imagine a Jewish community that has lost contact with its intellectuals. How can we attempt to construct a Jewish future without the involvement, in at least an advisory capacity, of our "best and brightest?"

Many have suggested that a key source of the above-mentioned alienation is the politics of the Israeli government.

However, while it is certain that Israel's current political conduct finds few adherents among Jewish faculty, as it runs counter to their liberal/left propensities, and that some academics offer this as an argument for their lack of involvement, faculty ambivalence regarding identification with the Jewish community is a consequence of a much more profound sense of discomfort, which is only exacerbated by the case of Israel. That is to say, Jewish professors are extremely wary of articulating any overt particularism, viewing such as a grave offense against the universalistic ethos of the university which informs and defines their worldview and constitutes the essence of their commitment.

At the same time that Jewish faculty find themselves on the margins of Jewish life, they are confronting a new, if somewhat disconcerting, situation on campus. Having, as campus liberals, championed the affirmative action programs that opened the doors of academe to students designated as oppressed minorities, they are now, in the visible positions of authority and power, being targeted as the oppressors. (The scuttlebutt is that the Jews are in control.) And having come to the campus in large numbers following the Second World War looking to assimilate

through their scholarly work, they confront a new generation of technically identified academics who have chosen to use their scholarship as a vehicle for expressing their cultural differences. The Jewish academics of the earlier generation who bought into the campus ethic of universalism as their ticket of entry, are discovering late in life that the rules have changed and that the new names of the game are diversity and multiculturalism.

Amidst this climate of tension, the Jewish students, who as chief beneficiaries of the assimilationist program of the Jewish faculty can now "pass" as whites, are suffering from a pronounced confusion as to their true identity. For, as assimilated Jewish-whites they are the first generation of Jews to no longer be considered a minority. All of their prior education which emphasized the very opposite did not prepare them for this cultural and psychological shock. And so the students look to the Jewish faculty for guidance, which is not forthcoming. They continually wonder why ethnic faculty advocate on behalf of their students while Jewish faculty seem so distant and uncaring.

This honest dilemma provokes the following recommendations:

1) Hillels must facilitate in-

formal contacts between Jewish faculty and students, so as to engender a much needed feeling of support;

2) Younger Jewish faculty who are more secure in their Jewishness might effectively and constructively help students address the real conflict between universalistic assimilationism and particularistic separatism in the hope of developing a model of synthesis;

3) Having placed this issue squarely on the Jewish agenda, students and faculty ought to impress upon university administrators that this age-old identity conflict is at the heart of current inter-ethnic tensions and that the aforementioned model of synthesis that instills cultural pride while imparting a sense of commonality should be the focus of a university-wide effort.

In the end the predicament of the Jewish faculty turns out to be not that much different from the dilemma confronting Jewish students. Both are struggling with the impact of the modern experience on Jewish identity. Nothing less than our future survival is contingent upon a thoughtful and informed response to the challenge.

Chaim Seidler-Feller works with students and faculty through Hillel at the University of California, Los Angeles.

BOOK REVIEW SECTION

Interpreting Maimonides

Reviewed By RABBI ALAN J. YUTER

"Interpreting Maimonides: Studies in Methodology, Metaphysics, and Moral Philosophy," by Marvin Fox, (Chicago: University of Chicago Press, 1990)

Of all the authors on Maimonides in English, Marvin Fox has provided the most readable, scholarly penetrating, and balanced portrayal of medieval Judaism's greatest mind. In order to master the master, Fox read all of the books on Maimonides' "bookshelf," for like Maimonides, Fox has conquered the Jewish rabbinic tradition, the Western philosophic tradition, and the Arabic culture in which Maimonides reduced his particular statement of Judaism.

Although Maimonides took pains to keep his controversial ideas away from the naively pious by writing in ambiguities, Fox explains the ambiguities, he outlines the philosophical tensions in Maimonides, and he carefully, politely, and clearly provides the contemporary reader with an insight into the mind and method of Maimonides.

Marvin Fox is a unique individual. He understands Maimonides both as a believing Jew and as a professional philosopher, and he, like the object of his study, is totally honest to both callings. He outlines the various theories of Maimonides' scholarship which focus upon the "contradictions" in Maimonides' writing, and he offers what emerges as a very convincing synthesis of Maimonides' ideas.

Although he does not give credit to the Hebrew monographs of Levinger and Faur, who have written extensively and authoritatively on Maimonides' approach to Jewish law and, especially in the case of Faur, the Maimonidean polemic against natural law, Fox's summary and analysis, however borrowed, is the best that appears in English. In the Christian Natural Law tradition, one can, through reason, read God's mind and know God's will, which is the "high law."

According to Fox's reading of Maimonides, God's will is recorded in Torah literature; God's will is known only in studying the books which

contain God's norms. Before the Fall of Man, Adam and Eve had access to truth and falsehood, or absolute value; after the Fall, as a consequence of their disobedience to God's command, they could only sense good and evil, or moral relativism. With great insight Fox shows that by calling the Torah *nomos*, or "conventional" law, Christian scholars, wittingly or otherwise, treated Hebrew Scripture and its recorded mandates as a human, relativist document.

For Fox, Maimonides was a very capable and complicated human being. He was at once fully pious yet thoroughly modern in his day. Always bound by the Torah, Maimonides was never afraid to investigate truth, for to know truth is to know God, as far as it is humanly possible. In his compelling treatment of Maimonidean prayer, Fox shows how, on one hand, Maimonides maintained that God does not change, and therefore cannot be moved by prayer; on the other hand, Fox relates that Maimonides actually fasted and imposed a fast upon his family after having been saved from a sea storm.

For Fox's Maimonides, the Judaism of the masses is not distinct from the intellectual Judaism of one engrossed in philosophical speculations and investigations; Judaism's law addresses the many faces of the human condition. Fox sees a basic contradiction in the requirement to offer petitionary prayer for Maimonides, because such prayer reflects an unphilosophic state, which should not be, according to the philosophic view, part of the Jewish laws.

But in point of fact, Fox forgets that Jewish law exempts from prayer he who studies constantly and whose entire being is devoted to Torah study on the highest level. Now, this dispensation is not practiced in our time, and it was probably not applied in the time of Maimonides. But the very fact that Jewish law actually provides for this dispensation in principle is consistent with Fox's reading of Maimonides!

Fox wonders why Maimonides requires that one "know" that there is a God, when such knowledge is not given to empirical demonstration. However, the word "know" in Hebrew can also be rendered "to sense with intimacy," or to acknowledge. So the first command

is not to "know" God intellectually, but to apprehend that God exists intuitively and intimately.

Fox's epilogue contains a moving response of a scholar to his scholarship. He shows how one uses Maimonides as a model of fidelity to Torah and to oneself. Often, value free scholarship is seen as the bane of religion; an intellectually mature and sophisticated believing and practicing Jew, Fox finds a course of reflective inquiry for the perplexed believer of our time.

Cat who came to Seder

Reviewed By CLAIRE METZGER

"Appleblossom" by Shulamith Levey Oppenheim. Illustrated by Joanna Yardley, Harcourt Brace Jovanovich, Inc., Children's Division, San Diego, Calif.)

A talking cat named Appleblossom is a friend of eight-year-old Naphthali, living in a small shtetle in Eastern Europe. But his father is firmly opposed to cats. With Passover coming on, Appleblossom and Naphthali put their heads together, and figure out a way to use Jewish tradition to make father accept the little cat. How do they do it? Well, you've heard of Elijah, haven't you? Only, instead of the beloved prophet, who do you suppose stands humbly at the opened door? And walks across the room to repose beside Naphthali's chair? Appleblossom — of course!

This charming Passover story will delight children of all ages, and the drawings, too, are enchanting. Miracles can happen, you know, even among grown-ups, and always among children. A lovely gift, for children six to twelve, and for their parents, too.

Samaritan treasure

Reviewed By ROBERT E. KOPE

"The Samaritan Treasure," by Marianne Luban, Coffee House Press: Minneapolis, 1990. 221 pages.

This is the type of book that you curl up with on one of those cold wintry nights. Marianne Luban's collection of short stories makes you forget the winter blazes.

While I enjoyed all her stories, the one that sticks in my mind and haunts me is the first one. As it began, I figured that this was a straightforward Holocaust tale, the story of an older married man and the young girl he seduced just before they were deported to the concentration camps by the Nazis. I enjoyed Luban's setting for the story: a young man in a cafeteria at lunchtime keeps meeting the same middle-aged woman. At first, she appears to be a bag lady, and he stays away from her. There is something about his woman, however, that draws the young man to her. Eventually, they start talking, and she tells him her story. At the end, there is a curious plot twist, and Luban's tale ends abruptly. It left me wondering and thinking about the strange woman and her experience.

While the other tales were really a pleasure to read, and while they were well-written and thoroughly enjoyable, the first tale still holds me prisoner, even today. Its final plot twist reminded me so much of the work of the late Rod Sterling that I keep wondering how the story would play as a late-night "Twilight Zone" episode. It certainly caught my attention on a cold wintry night. It might just catch yours, too.

About death

Reviewed by DR. EDWARD SIMON

"Talking About Death: A Dialogue Between Parent and Child, Third Edition," Earl A. Grollman, Illustrated by Susan Avishai, Beacon Press, 1991, 118 p., \$14.95.

Death is always a shock, even when the victim is sick and elderly. And yet we are all exposed to it through our friends, relatives, and tragically at times even our children. But when a child is exposed to the death of a friend, relative, or parent the incident is magnified beyond measure.

Relatively few of the books that have been written about death, and thanatology has become a respectable field of research, have concentrated on its impact on a child. This book is unusual not only in its subject matter, but also its format. It is explicitly designed simultaneously for children, adults and professionals.

The first part is a read-

along section for young children. With some adjustments, older ones might benefit as well. The story introduces the concept of death, that it is permanent, that everything dies: plants, pets, and parents, that no one really knows what it is like, and that the child is in no way responsible for what happened. Many leading questions are asked and there is ample opportunity for the child to vent his own feelings and convey his own questions.

The second part is addressed to the parent and enlarges on the topics covered in the read along segment with cross references to the material there. Indeed, the parent is urged to read this material before dealing with the child at all. For example, the author points out that it is not wise to say "Grandma died because she was sick." After all, children get sick and go to the hospital too. They must be reassured (again and again) that although people do die because they are sick, most sick people recover and that it is the rare illness that heralds death.

Similarly the concept of heaven and that G-d takes good people to be with Him, must be handled gingerly. The child is also good, and too rosy a view of heaven may lead to thoughts of suicide in order to rejoin the loved one and share in her bliss.

The last part of the book, nearly 40 pages, is addressed primarily to professionals. It consists of an annotated bibliography of books, resource materials, and various self-help organizations. The latter range from the Child Welfare League to the National Association of People with AIDS. One section reviews dozens of films on death and dying for people of all ages. Perhaps the most poignant is "Death of a Goldfish" from the "Mister Rogers' Neighborhood" series.

Although the author is a retired rabbi, his religious orientation is seen only in the absence of specific Christological references. Rabbi Grollman has written 17 books, with more than half a million copies in print. The previous editions of this book have sold over 100,000 copies, and won the UNESCO Book Award. This revised and enlarged edition features 14 silverpoint illustrations by Susan Avishai which movingly illustrate the read-along section.

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BOOK REVIEW SECTION

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Reading this book before the event may prove to be among the wisest investments you have ever made.

Jewish literacy

Reviewed By RABBI RICHARD POLIRER

"Jewish Literacy," Rabbi Joseph Telushkin, New York: William Morrow and Co., 1991, 640 pages.

This exciting new compendium of Jewish thought and history is bound to become a true classic for all those who want to know more about the Jewish people and their faith. Rabbi Joseph Telushkin is a capable and compassionate teacher, imparting timeless knowledge in a way that speaks with relevance and directness to the Modern Jew.

Essentially, Telushkin's effort was inspired by E.D. Hirsch's immensely popular *Cultural Literacy*, published in 1988. If Americans could have a list of subjects about which they should expect to have some degree of familiarity, so should the Jews. Telushkin's 3246 entries, described as "The most important things to know about the Jewish religion, its people and history," are truly encyclopaedic in scope. While no one can ever have the final word in Judaism (isn't that an oxymoron in itself?), Telushkin has managed to gather a massive array of facts and concepts into one manageable volume. In an era where many Jews are simply illiterate about their own Jewishness, Telushkin's informative guide is truly a boon to the perplexed.

Beginning with a marvellous section on the contents of our Bible, Rabbi Telushkin continues onward, teaching us about Jewish developments and personalities throughout the ages into modern times. Sections on American Judaism and its development, as well as the subjects of anti-Semitism, Kabbalah, and Jewish beliefs, lifecycle, and calendar events highlight this work. Fine segments on Zionism and Israel as well as the Holocaust round out this concise handbook.

I have read quite a few kol-bo approaches to Judaism. From the very ambitious Woodstock-era Jewish Catalogues, to individual

one-volume treatises on Jewish knowledge, to glitzy coffee-table survey tomes-cum-artsy kitsch, they tend to fall into some very distinctive categories. First, there is the holier-than-thou. These writers feel that they have the key to Jewish knowledge and through the kindness of their noblesse oblige, they will impart it to you. Next, we have the encyclopaedists, who emit facts in all directions like the light of a meteor streaming through our galaxy. Often disjointed and impersonal, they streak comet-like into the atmosphere and vaporize, to be sold at publisher's overstock prices shortly after their publication. Let us not forget the counter-culturalists who present us peace and love and homegrown Judaism in bits and pieces. We may feel a few "warm fuzzies" in reading such works, but they tire easily and date themselves as the years fly by.

Not so Telushkin. His earlier works on Judaism have withstood the test of time precisely because his prose is warm, personal, interesting, witty, informative and timeless relevant. He is a kind and gentle teacher who speaks to the reader as a trusted friend — neither from some inscrutable holy mountain, nor from a pedantic academic's tower, and certainly not from a commune just outside of Podunk, Mass. As he states in his subtitle, these subjects are "important things to know" in order for him to achieve this goal of getting us to "know" about these 346 concepts, words, personalities and events, he has to inspire us continually, to make us want to read onward, and to satisfy our curiosity without bombarding us with supercilious verbiage.

Simply put, he does all that — and then some!

Roth honors feisty father

Reviewed By DR. FRANK ROSENTHAL
"Patrimony — A True Story," by Philip Roth, Simon and Schuster, N.Y., 1991, 238 pp., \$19.95.

In his novels Philip Roth has created a number of fascinating personalities, a Portnoy, a Nathan Zuckerman or a Neil Klugman, all masks behind which the author hides. But there comes a time — just like the

midnight hour when guests at a ball would remove their masks — when we can no longer hide behind make-believe and must face reality. This hour came for Philip Roth when his aged father was diagnosed to have an incurable brain tumor.

Patrimony is the story of a dying father and a son at their moment of truth, when the younger man has to assume direction over the life of a fiercely independent and stubborn man, a man who could never be manipulated, a man who was always in charge. At the same time the younger man begins to see his father and himself as part of a seamless whole. And as the disease progresses over an 18-month period to the inevitable dissolution, Philip finally understands:

"...just about every major theme of his life was encapsulated there, everything of significance to both of us, starting with his immigrant parents' transatlantic crossing in steerage, extending to his grueling campaign to get ahead, the battle to make good against so many obstructive forces as a poor boy robbed of serious schooling, as a Jewish working man in the Gentile insurance colossus and ending with his transformation, by the brain tumor, into an enfeebled wreck (p. 236)."

A defunct warship drifting blindly into shore became for Philip a dream metaphor for his father's life. In another dream, some six weeks after the death, the father in shroud and tallith rebukes the son, the son who will always remain the small child.

Writers often do their best work when, honestly and unflinchingly, they hold up the mirror to look at themselves.

Patrimony achieves this for Philip Roth.

Jewish life here from 1880-1950

Reviewed By RABBI DAVID HARTLEY MARK

Susan L. Braunstein & Jenna W. Joselit, Eds., "Getting Comfortable in New York: The American Jewish Home, 1880-1950," NY: The Jewish Museum, 1990, 110pp. Paper. No Price Listed.

In his classic memoir, *A Walker in the City*, Alfred Kazin writes: "In

Brownsville tenements the kitchen is always the largest room and the center of the household. As a child I felt that we lived in a kitchen to which four other rooms were annexed." Most Jews of my generation, the baby-boomers, can recall how our lives revolved around the kitchen, how, for us apartment-dwellers (in my case, on New York's Lower East Side), the kitchen was dining room, den and discussion area. What is the history of this worthy axis of American Jewish life? We find it here, in this paperback catalog of a Jewish Museum exhibition, worthy to be read in its own right.

The book, which includes essays by Irving Howe ("A Personal Reminiscence"), Jenna W. Joselit ("A Set Table: Jewish Domestic Culture in the New World"), and Barbara Kirshenblatt-Gimblett ("Kitchen Judaism"), shows how our immigrant ancestors learned the elementary tasks of cleanliness, hygiene, and how to store and prepare food. In this area of American life, we read of

In addition, we read of the cookbooks that made an impression upon the later generations of Jewish Americans. One I found fascinating, if not exactly kosher, was "Aunt Babette's Cook Book," which was first published in 1889, and meant for Reform Jews, since it blithely ignored the dietary laws. A sample "Wedding Menu for Every Month in the Year" offered a Victorian-style feast of peculiar items, beginning with "Oysters on Shell" and hock wine, and proceeding thereafter to "English Snipe," "Saddle of Elk" and champagne.

The book is profusely illustrated with period items like the Unedea Biscuit Box, and photographs of Jewish families. This book is a worthy supplement to Irving Howe's *World of our Fathers*, and is highly recommended.

'Evergreen' saga wilts

Reviewed By SYBIL ZIMMERMAN
"Harvest" by Belva Plain, Delacorte Press, \$21.95 hardbound, 409 pp.

In the later 1970s, my mother and her friends and every Jewish woman I

seemed to encounter was reading "Evergreen."

Somehow I missed out on the intervening Belva Plain novels about the Werner family saga.

When I picked up this latest book dealing with the 1960s, I was disappointed. It didn't have the excitement I remembered in the first novel. I couldn't stay motivated as I recalled happening with "Evergreen."

This novel revolves around the daughter of Anna, Iris. She is married to a plastic surgeon and has four children. She is troubled by her husband's infidelities and her son's rebellious attitude about the Vietnam War.

Interwoven with their lives is Paul Werner and his involvement with their family, while still holding the secret of his true relationship to Iris.

When tragedy strikes Iris and her husband, it is Paul who steps in and helps them put their marriage and their lives back together again.

As a character, it is Paul whom I found more interesting than the Stern family. I wanted to follow him through the book and get to know him better.

If you are a diehard Belva Plain fan, you'll want to read this latest novel. If you're looking for a really captivating and exciting novel with Jewish people involved, I don't think you're going to find it in "Harvest."

Books received

Voices in Exile: A Study in Sephardic Intellectual History, Marc D. Angel, KTAV, New Jersey, 1991, \$25.

The Search for Eve, Michael H. Brown, HarperCollins, New York, 1991, \$10.95.

Auschwitz Chronicle, 1939-1945: From the Archives of the Auschwitz Memorial and the German Federal Archives, Danuta Czech, Henry Holt, New York, 1991, \$125.

A History of the Middle East, Peter Mansfield, Viking, New York, 1991, \$22.95.

Essential Papers on Hasidism: Origins to Present, Gershon David Hundert, New York University Press, New York, 1991, Price not available.

Anti-Zionism and Anti-Semitism in the Contemporary World, Robert S. Wistrich, New York University Press, New York, 1991, Price not available.

